

AL-IBAAH

THE CLARIFICATION

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Advice of Sufyaan ath-Thawree

The Righteous Action

The Ultimate Concern

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A Return to Excellence

Indeed all praise is for Allaah. We praise Him, seek His help and we seek His forgiveness and we seek refuge in Allaah from the evils of our souls and our evil actions. Whosoever Allaah guides then none can misguide and whosoever Allaah misguides then none can guide aright. I bear witness that none has the right to be worshipped except Allaah alone, having no partners and I bear witness that Muhammad *sallallaahu 'alayhi wa sallam* is His servant and Messenger. To proceed:

Knowing the Path

'Abdullaah ibn Mas'ood *radiallaahu 'anh* said: The Prophet *sallallaahu 'alayhi wa sallam* drew a line for us and said: "*This is Allaah's Straight Path.*" Then he drew lines to its right and left and then said: "*These are other paths. Upon every one of them there is a devil calling towards it.*" Then he recited:¹ "*Indeed this is My Straight Path, so follow it. And do not follow other paths, they will separate you from His Path.*"^{2»3}

Therefore, that which is necessary for the Muslims - both individuals and groups - in order to prepare for the mighty task and to achieve the lofty goal, is to truly know the Straight Path, its People, their *'aqeedah* (belief) and their *manhaj* (methodology), knowing also the innovations and evils which cause one to separate from this way.

The wisdom in learning about the evil is taken from the hadeeth of Hudhayfah ibn al-Yamaan *radiallaahu 'anh* where he said: "The people used to ask the Messenger of Allaah *sallallaahu 'alayhi wa sallam* about the good, but I used to ask him about the evil for fear that it would overtake me ..."⁴ And may Allaah have mercy upon the one who said in poetic wisdom:

*I learnt what was evil, not for itself, but to avoid it.
He who does not know evil from good, falls into it.*

Abul-'Aaliyah (d.90H) - *rahimahullaah* - said:

"Learn Islaam. Then when you have learnt Islaam, do not turn away from it to the right nor the left. But be upon the Straight Path and upon the *Sunnah* of your Prophet *sallallaahu 'alayhi wa sallam* and that which his Companions were upon ... and beware of these innovations because they cause enmity and hatred amongst you. But stick to the original state of affairs which was there before they divided." So 'Aasim said: I related this to al-Hasan al-Basree so he said: "He has given you sincere advice and has told you the truth."⁵

About the Magazine

It is hoped that this *bi-monthly* magazine - which is in the hands of the honourable reader - will convey this *original state of affairs*, which has as its pure and sweet spring, the Qur'aan and the

Sunnah, built upon the understanding of the *Salafus-Saalih* - the Pious Predecessors of this Ummah - the first three generations of Muslims whose excellence has been testified to by the Prophet *sallallaahu 'alayhi wa sallam* in his saying: "*The most excellent of mankind is my generation, then those who follow them, then those who follow them.*"⁶

This principle - the obligation of adhering to the Qur'aan and the *Sunnah* upon the understanding of the *Salafus-Saalih* - being the cornerstone principle of *Ahlus-Sunnah wal-Jamaa'ah*, as Abu Haneefah (d.150H) - *rahimahullaah* - said: "Stick to the narrations and the way of the *Salaf* and beware of newly invented matters, for all of it is innovation."⁷ Also Imaam al-Awzaa'ee (d.157H) - *rahimahullaah* - said: "Patiently restrict yourself to the *Sunnah* and pause where the people paused, say what they said and avoid what they avoided. Take to the path of your *Salafus-Saalih*, for indeed, what was sufficient for them, is sufficient for you."⁸

So this magazine is intended to be - if Allaah wills - a vehicle to convey the knowledge of the path taken by our *Salafus-Saalih*, differentiating between their way and the way of those who opposed them with whims, desires, and innovated principles, who seek to sever the peoples' connection with the *Salaf* of this Ummah and its Scholars - those whose understanding has been praised and whose path it has been made obligatory to follow.

Softening the Hearts

As well as including essential articles expounding the correct Islaamic *'aqeedah* and *manhaj*, and articles pertaining to *fiqh*, *tafseer*, *hadeeth*, *seerah* and *siyaasatush-shar'iyyah* (concern for the affairs of this Ummah); the magazine will also include, if Allaah wills, matters pertaining to *adaab* and *akhlaaq* (manners and etiquettes), *tazkiyah* (purification of the soul) and the study of the lives of the *Salafus-Saaliheen*. This, by Allaah's permission, will further enable the hearts to cultivate submissiveness and humility in the worship and obedience to Allaah - *the Most High*.

Ibn al-Jawzee (d.597H) - *rahimahullaah* - said:

"I feel that occupying oneself with jurisprudence and acquiring the narrations is hardly enough to correct the heart, unless he adds to that the study of *raqaa'iq* (heart-melting narrations) and the study of the lives of the *Salafus-Saaliheen*. Since they attained what is desirous from the narrations and took from the outer actions that which is ordered and required. And I do not inform you of this except after personal trial and experience. Since I have found that the majority of the narrators and the students of Hadeeth are concerned chiefly with attaining the briefest *isnaad* (chain of narration) and increase in the number of narrations. And the majority of the Jurisprudents are concerned with dialectics and how to win arguments. So how can the hearts be softened with these things? Previously a group of the *Salaf* would visit a

pious servant to see his conduct and manners, not to take from his knowledge. This was because the fruits of his knowledge were his manners and conduct, so understand this. Thus, along with the study of *fiqh* and Hadeeth, study the lives of the *Salaf* and those who abstained with regards to the world, so that this may be a cause of softness in your hearts.”⁹

The Means and the Goal

Yoonus ibn 'Ubayd (d.139H) - *rahimahullaah* - said:

“With good manners you understand the knowledge. With the knowledge your actions are corrected. With actions wisdom is obtained. With wisdom you understand *zuhd* (abstinence) and are granted its benefits. With *zuhd* comes abandoning the world. With abandoning the world comes desire for the Hereafter. With desire for the Hereafter the pleasure of Allaah - the *Mighty and Majestic* - is obtained.”

Abu Qilaabah (d.104H) - *rahimahullaah* - said:

“If Allaah gives you knowledge, then give to Him worship; and do not let your desire be just to narrate it to the people.”¹⁰

Abu 'Abdullaah ar-Roodhabaaree said:

“He who goes out for knowledge, desiring knowledge, it does not benefit him. He who goes out for knowledge seeking the action by the knowledge, even little knowledge benefits him.”¹¹

Maalik ibn Deenaar - *rahimahullaah* - said:

“When a servant seeks the knowledge for practice, his knowledge humbles him. When he seeks it for other than that, it increases him in immorality and pride by it.”¹²

Al-Haafidh Ibn Rajab (d.795H) - *rahimahullaah* - said:

“So the beneficial knowledge from amongst all the types of knowledge is to take possession of the texts of the Book and the *Sunnah* and to understand their meanings, and to limit oneself to that which is reported from the Companions, the *Taabi'een* and their Successors - with regards to the meaning of the Qur'aan and the Hadeeth, and what is reported from them as regard to the *halaal* (lawful) and *haram* (prohibited), and *zuhd*, *raqa'iq*, the accounts (of previous nations and Prophets), and other than that. Striving *firstly*, to distinguish what is authentic and what is weak; and then *secondly*, striving to understand and comprehend it. And there is enough in that for the intelligent one, and enough to occupy one who busies himself with beneficial knowledge. And he who stops at that and makes his intention purely for the Face of Allaah and seeks His help - then Allaah will help him, guide him and grant him success, satisfaction, understanding and inspiration. Then he will take the benefits of this knowledge - which are found through it alone - and that is fear of Allaah, as Allaah - the *Exalted and Majestic* - says: “Indeed, it is only those who have knowledge, amongst His slaves, that fear Allaah.”¹³¹⁴

Our Invitation

Thus - O noble reader - if this brief introduction is something already familiar to you, then we hope that it will serve as a

reminder for you - if Allaah wills - since it will not be hidden from any Muslim, whatever level of knowledge they are at, that reminding of the truth has a very lofty station in our great and tolerant religion, as Allaah - the *Most High* - says: “So remind! For indeed reminding benefits the Believers.”¹⁵

From this reminding comes this magazine - which we present to our Muslim brothers and sisters - praying that together we may adorn ourselves with the correct knowledge bequeathed to us by our *Salafus-Saalih*, learning their *'aqeedah*, so that hearts may embrace it; learning their *manhaj*, so that people may follow it and learning also their manners and behaviour, so that souls may be cultivated upon it, seeking to convey this to others with the wisdom, patience and forbearance that this pure and sublime message demands. So herein lies the excellence and of the one who reaches it.

Al-Hasan al-Basree (d.110H) - *rahimahullaah* - said:

“If there was a man who reached the first *Salaf*, then he (this man) was raised up today, he would not recognise anything of Islaam.” The narrator said: And al-Hasan put his hand on his cheek and said: “Except for this Prayer.” Then he said: “Then how is it - by Allaah - for one who lives in this bad time, not having reached the *Salafus-Saalih*. So he sees an innovator calling to his innovation, and a worldly person calling to the world. But Allaah protects him from that and makes his heart lean towards those *Salafus-Saalih*. Asking about their way, seeking their narrations and following their path. Allaah will recompense him with a great reward. So be like that if Allaah wills.”¹⁶

Finally, we ask Allaah to make this magazine of benefit to the noble reader and to the one who seeks it. Indeed Allaah is the One who hears and He is the One who responds.

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2. Sooratul-An'aam 6:153.
3. Hasan: Related by Ahmad (1/435) and an-Nasaa'ee (7/49). It was authenticated by Shaykh al-Albaanee in his checking to *Kitaab us-Sunnah* (no.16) of Ibn Abee 'Aasim.
4. Related by al-Bukhaaree (6/615) and Muslim (12/235).
5. Related by Ibn Battah in *al-Ibaanah* (no.136).
6. Related by al-Bukhaaree (no.2652) and Muslim (no.2533), from Ibn Mas'ood *radiallaahu 'anhu*.
7. Related by as-Suyootee in *Sawnul-Mantaq wal-Kalaam* (p.32).
8. Related by Imaam al-Aajurree in *ash-Sharee'ah* (p.58) and also al-Bayhaquee in *Madbkhal ilas-Sunan* (no.233).
9. *Sayid ul-Khaatir* (p.216).
10. Related by al-Khateeb in *Iqtidaa'ul-'Ilmil-'Aml* (no.37).
11. *Iqtidaa'ul-'Ilmil-'Aml* (no.29).
12. *Iqtidaa'ul-'Ilmil-'Aml* (no.31).
13. Soorah Faatir 35:28
14. *Fadlu 'Ilmus-Salaf 'alal-Khalaf* (p.48) of al-Haafidh Ibn Rajab.
15. Soorah adh-Dhaariyaat 51:55
16. Related by Ibn Waddaah in *Al-Bida' wan-Nahree 'Anhaa* (p.74).

Enslavement of the Hearts

By the Noble Scholar
Shaykh Sulaymaan as-Sulaymee¹

True Freedom

Without doubt, we all hate the slavery and subjugation that we see on the earth today. That being the subjugation of men over men, where some subjugate others, humiliating them and trampling over them. This is indeed hated. However, what we will talk about is different to this. It is as Rib'ee ibn 'Aamir *radiallaahu 'anh* said: "Allaah has sent us to deliver whomsoever chooses, from the worship of men to the '*uboodiyyah* (worship and servitude) of Allaah. And from the narrowness of this world, to the vastness of this world and the Hereafter. And from the oppression of the (false) religions, to the justice of Islaam."²

The Noble Ones

The '*uboodiyyah* (submission and worship) mentioned here is the '*uboodiyyah* to Allaah, which makes a person *the* noblest of all creation upon the earth. One of the *Salaf* said in a couplet:

*"What has made me noble and precious,
is that You O Allaah have made me enter into Your submission,
and have made me one of the followers
of Your Prophet Muhammad sallallaahu 'alayhi wa sallam."*

This '*uboodiyyah* - this submission and worship - is what Allaah refers to in His Book: "I have not created Jinn and Mankind, except to worship Me."³ In another verse Allaah says: "O mankind! Worship your Lord who has created you from a single person."⁴ But how do we define this '*uboodiyyah*? This '*uboodiyyah* is all that which Allaah loves and is pleased with, whether it is an action of the heart, the tongue or the limbs.⁵ We, however, will specifically discuss the '*uboodiyyah* of the heart.⁶

Enslavement of the Heart

Allaah - *the Most High* - has placed in everyone that He has created, a heart which must be filled; either with submission and servitude to Allaah, or submission and servitude to other than Allaah. Every single heart has feelings, desires and inclinations. The question is: will those feelings, desires and inclinations be directed towards Allaah alone, or will they be directed to other than Allaah? Only the former truly being the subjugation and servitude of the heart to Allaah. The '*uboodiyyah* of the heart to things other than Allaah are many. Sometimes it is submission and servitude to money, sometimes to power and position, sometimes to women; and other such things people covet very much. However, whatever they covet can either lessen their submission and worship of Allaah, or completely nullify it!

The Slave of Wealth

Someone may ask: What is the proof that some people submit themselves to money and other such things. The proof is in the hadeeth of the Prophet *sallallaahu 'alayhi wa sallam* where he said: "*Wretched is the worshipper of the Dirham, wretched is the worshipper of the Deenaar ...*"⁷ Someone may ask: How does this servitude to money manifest itself and what is its nature? It is when the heart becomes so in love with money, that it covers up, or suppresses the love for Allaah. Even to the degree that a person desires to attain that wealth by any means possible - neither caring whether the wealth comes to him through lawful means; in obedience to Allaah and His Messenger *sallallaahu 'alayhi wa sallam*, or means that are unlawful and forbidden in the *Deen*.

Understand by reflection, that every single heart in all created things has feelings, desires and inclinations. It has the desire to love, to gain good and beneficial things for itself. It can feel fear, terror and also it can submit and surrender. When its feelings, desires and inclinations are all directed towards Allaah, then it is a heart that worships and serves Allaah alone. Therefore, it fears only Allaah, seeks and desires only Allaah's mercy, it loves Allaah and whatever He loves; and it submits and surrenders itself only to Allaah. However, when these feelings, desires and inclinations are directed to other than Allaah, then it is a heart that worships and serves that object which has captured and enslaved it.

Significance of Wealth

The forbiddance of the heart submitting to other than Allaah should not be misunderstood to mean that Muslims must forsake the world and dealing with it. Rather, the true position of a Muslim is that which was with the *Sahaabah* (Companions) *radiallaahu 'anh*. They held the wealth in their hands, yet none of this was in their hearts.⁸ The point being made is that we are not trying to call the people to the opinion of some of the *Soofees*, who believe that it is forbidden for a Muslim to possess wealth and take part in any worldly transaction. Rather, it is obligatory for the Muslims to be the richest of people so that they may use this wealth as a means to help people and worship Allaah - *the One free from all imperfections*.

Another form of submitting to other than Allaah is when people submit and surrender their hearts to power and leadership. They are willing for humiliation to take hold of them and to abandon their scruples in order to gain votes during elections, or other such similar matters. They are prepared to humble themselves before other people, doing whatever is necessary for them to do,

in order to win other peoples favour and thus gain that position. This is thus another form of submitting ones heart to other than Allaah.

The Sincere 'Uboodiyyah to Allaah

As opposed to all this, the true 'Uboodiyyah to Allaah, the true submission and surrender of ones heart to Allaah, is the same as when we say: *Tawheed* - to single-out Allaah alone for worship. When the person has this 'uboodiyyah, he worships Allaah alone, fears Allaah alone, loves Allaah and all his inclinations and desires are directed only to Allaah. For this reason *Tawheed* is the greatest deed a person can perform and the most beneficial deed a person can possess for himself on the Day of Judgement. This is why the Prophet *sallallaahu 'alayhi wa sallam* said: "Whosoever witnesses: *Laa ilaahaa illallaah*,⁹ sincerely from his heart, will enter Paradise."¹⁰ Meaning: that he actualised *Tawheed* in his life. Likewise, based upon this, we understand that any act of worship, any good action or nice manner - when it is not accompanied by this *Tawheed* - will not be accepted by Allaah on the Day of Judgement, no matter of what value it seemingly was.

The Greatness of Tawheed

What shows to you the greatness of this submission and worship of Allaah in the heart, is the incident related in *Saheehul-Bukhaaree* (6/494) that the Prophet *sallallaahu 'alayhi wa sallam* said: "A man sinned greatly against himself. So when death came he said to his sons: When I die, burn me and crush me and scatter my ashes into the sea. For by Allaah, if my Lord takes possession of me, He will punish me in a manner in which He has not punished anyone. So they did that to him. Then Allaah said to the earth: Bring forth what you have taken - and there he was! Allaah said to him: What induced you to do what you did: The man said: Due to fear of You, O my Lord. So Allaah forgave him because of this." This shows us the greatness of *khashyah* (fear), since this fear he had was one of the meanings inclusive in *al-'uboodiyyah* - the servitude to Allaah.

This is why all actions - even if they were to fill the heavens and the earth - will not be accepted by Allaah unless these actions have sprouted from a person having pure submission, worship and servitude to Allaah, worshipping Allaah alone and not associating any partner along with Him in this worship - not making *Shirk*.¹¹ Allaah - *the One free from all imperfections* - says: "Allaah does not forgive that partners should be set-up with Him, but He forgives anything lesser than that to whosoever He chooses. Whosoever set-up partners with Allaah (makes *Shirk*) has indeed invented the most greivous sin."¹² He - *the One free from all imperfections* - also says: "And We came forth to what they brought from their actions and We made it scattered dust."

That which shows us the greatness of *Tawheed* also, is this second incident: A jewish boy who used to serve the Prophet *sallallaahu 'alayhi wa sallam* had become ill. So the Prophet *sallallaahu 'alayhi wa sallam* went to visit him and sat by his head and said:

"Accept *Islaam* (meaning: Testify to *Laa ilaahaa illallaahu Muhammadur-Rasoolullaah*)." The boy looked at his father who was with him. So his father said to him: Obey Abul-Qaasim (i.e. the Prophet) *sallallaahu 'alayhi wa sallam*. So he accepted *Islaam*. As the Prophet *sallallaahu 'alayhi wa sallam* was leaving, he said: "All praise is for Allaah who saved this boy from the Fire."¹³ Meaning, that although this person had no good deeds, yet because of him saying this statement, *purely and sincerely from his heart*, it was enough to save him from the Hellfire and cause him to enter Paradise.

The Fruits of Tawheed

So as this *Tawheed* strengthens in the heart, becoming stronger, firmer and more well-rooted, then as a result, one's deeds will likewise multiply and his worship of Allaah will become greater and more firm. Since, if a person realizes with *ikhlaas* (sincerity) and *yaqeen* (certainty) in his heart¹⁴ that Allaah - *the Most High* - is the One who has created him, then he knows that he should *only* worship Allaah - *the One free from all imperfections*. As this becomes firmer in the heart, good deeds become more apparent and multiply in number.

Reflect upon Allaah's great Wisdom in that when He created Hellfire, He created it with different levels and degrees. The highest level being the one having the least punishment and torment in it - which is for those people who had *Tawheed*, yet had many sins. Though they will be punished at this level, until they are purified from their sins - yet due to this *Tawheed* and 'uboodiyyah to Allaah alone in their hearts - they will eventually be saved from the Hellfire and admitted into Paradise. This level of Hellfire will then have no inhabitants left in it. This shows the greatness and virtue of *Tawheed* and the worship of Allaah alone, due to which they will eventually be rescued from the Hellfire, not being eternally condemned in it.

The Prophetic Method

What also shows the importance of *Tawheed*, is the life and example of the Prophet *sallallaahu 'alayhi wa sallam*. It can be divided into two stages: The first stage is when he, *sallallaahu 'alayhi wa sallam* was in Makkah. The second stage was in Madeenah. In Makkah his message was only to teach one thing; the worship of Allaah alone without any partners - *Tawheed* or 'uboodiyyah to Allaah alone. The Prophet *sallallaahu 'alayhi wa sallam* did not call the people to leave any other sin nor to do any other good deed. During this period he only called them to single-out Allaah alone with worship, since this is the foundation upon which all else is built.

We must understand that once a person has truly submitted his heart to the worship of Allaah alone, he will then begin to fulfill all the obligations which Allaah has placed upon him to the best of his ability. This is made clear by the statement of 'Aaishah - *radiallaahu 'anhaa* - who said: The first part (of the Qur'aan) to be revealed was a Soorah giving a detailed account about Paradise and Hell. Then, when the people entered into the fold of *Islaam*,

came the revelation of what is *halaal* (lawful) and *haram* (unlawful). Had the first revelation been: 'Do not drink wine,' they would have said: 'We shall never give up wine.' Had the first revelation been: Do not commit adultery and fornication, they would have said: We shall never give up adultery and fornication."¹⁵ This then is the foundation for which, if a person agrees, he will then agree and desire to abandon all other sins and acts of disobedience.

It was only after *Tawheed*, the worship of Allaah alone; and the willingness to submit to Him, was understood by the Companions - *radiallaahu 'anhum* - and it had settled in their hearts, that Allaah - *the One free from all imperfections* - began to order them with the various commands. It was then that the command was revealed to establish *Salaah*, pay the *Zakaah*, fast in *Ramadhan*, then afterwards the command to make *Hajj*; and so on until all the commands which Allaah - *the Most High* - wanted to order the people with were given, one by one. In a like manner is what Allaah - *the Most High* - and His Messenger *sallallaahu 'alayhi wa sallam* have forbidden. Once this worship of Allaah alone, and submission to Him have settled in the hearts, it is also upon the Muslim to leave, forsake and avoid that which Allaah and His Messenger have forbidden.

The Principle of Ease

There is a very important principle here which shows the greatness of the religion of Islaam and the *Sharee'ah* in terms of prohibitions; whether they came by way of the Qur'aan or from the tongue of the Messenger *sallallaahu 'alayhi wa sallam*. It is required of the Muslim to give up all that Allaah and His Messenger *sallallaahu 'alayhi wa sallam* have forbidden, without compromise or distinction. As for the orders of Allaah, whether in the Qur'aan or from the Prophet *sallallaahu 'alayhi wa sallam*, the Muslim is required to fulfill them to the best of his ability. This is because this religion is one of ease. For example, regarding the command to perform *Hajj*, Allaah revealed in His Book: "It is a command upon mankind to make *Hajj* (pilgrimage) for Allaah to the House (in Makkah), for whosoever has the means to do so."¹⁶ Meaning, the command is to be fulfilled if one is able, to the best of his ability. Since no Muslim - man or woman - can fulfill every command of Allaah, whether it be from the obligatory duties or the recommended ones. As for those matters which Allaah and His Messenger have forbidden, then they must completely be avoided, without any weakening in the resolve.¹⁷

This message of 'Uboodiyyah to Allaah - *the One free of all imperfections* - and singling Him out alone for worship, is the common message of all the Prophets and Messengers 'alayhimus-salaam. Every single Prophet and Messenger came to his people saying: "O people: Worship Allaah alone, none other than Him have the right to be worshipped."¹⁸ This was the message of the Prophet Noah, Ibraaheem, Moosaa, 'Eesaa ibn Maryam 'alayhimus-salaam; and the seal and last of the Prophets, Muhammad *sallallaahu 'alayhi wa sallam*. They all came with this same message. ●

References

1. From a talk delivered by the honourable Shaykh - *hafidhabullaah* - at the *Jam'iyyatul-Qur'aan was-Sunnah* Conference 1994 U.S.A.
2. *Al-Bidaayah wan-Nihaayah* (7/40) of Ibn Katheer.
3. Soorahtudh-Dhaariyaat 51:55.
4. Sooratun-Nisaa 4:1
5. Imaam al-Maqreezee says in *Tajreedut-Tawheedul-Mufeed* (p.82): "And know that *al-'Ibaadah* (worship) has four principles, and they are: (i) ascertaining that which Allaah and His Messenger love and are pleased with, establishing that with (ii) the heart, (iii) the tongue and (iv) the limbs. So *al-'Uboodiyyah* is a comprehensive term for all these four stages."
6. As regards the importance of the heart, the Prophet *sallallaahu 'alayhi wa sallam* said: "Indeed their is a piece of flesh in the body, if it is correct, the whole body is correct; and if it be corrupt, the whole body is corrupt. Indeed that is the heart." Related by al-Bukhaaree (1/126) and Muslim (no.1599) - from an-Nu'maan ibn Basheer *radiallaahu 'anh*.
7. Related by al-Bukhaaree (no.6435) and Ibn Maajah (no.4132) - from Abu Hurayrah *radiallaahu 'anh*.
8. Ibn Taymiyyah says in *Wasiyyatus-Sughraa* (p.55): "He should regard wealth like he regards the toilet. He has need of it, but it has no place in his heart and he resorts to it only when necessary."
9. *Laa ilaaha ilallaah*: None has the right to be worshipped except Allaah.
10. *Saheeh*: Related by Ibn Hibbaan (no.4) and Ahmad (5/236) from Mu'aadh *radiallaahu 'anh*. It was authenticated by Shaykh al-Albaanee in *as-Saheehah* (no.2355).
11. *Shirk*: It is to associate partners with Allaah in those matters which are particular to Him.
12. Sooratun-Nisaa 4:48.
13. Related by al-Bukhaaree and Ahmad - from Anas *radiallaahu 'anh*.
14. *Ikhlaas* (purity and sincerity) and *yaqeen* (certainty) being two of the seven conditions for the establishment and acceptability of *Laa ilaaha ilallaah*. The meaning, virtues and conditions of this *kalimah* will be discussed further in the next issue - if Allaah wills.
15. Related by al-Bukhaaree - from Yoosuf ibn Maahik.
16. Soorah Aal-'Imraan 3:97
17. This principle is taken from the hadeeth of the Prophet *sallallaahu 'alayhi wa sallam*: "What I have forbidden to you, then avoid; what I have ordered you to do, then do as much of it as you can." Related by al-Bukhaaree (no.7288) and Muslim (no.1337)
18. Soorah A'raaf 7:59

ACCOUNTABILITY

Imaam Ahmad relates in *az-Zuhd* (2/30) that 'Umar ibn al-Khattaab - *radiallaahu 'anh* - said:

"Take account of your own souls before account is taken of you. Weigh your actions before they are weighed. Indeed, when you are brought to account tomorrow, it will be much easier if you have brought yourselves to account today. So do so, before their comes to you the great Judgement: "That Day will you be brought to Judgement. Not a secret of yours will be hidden." [Soorah al-Haaqqah 69:18]."

The Advice¹ of Sufyaan ath-Thawree

Sufyaan ath-Thawree² - *rahimabullaah* - wrote to 'Abbaad ibn 'Abbaad al-Khawwaas al-Arsoofee³ - *rahimabullaah* - saying:

To proceed: You are in a time which the Companions of the Prophet *sallallaahu 'alayhi wa sallam* used to seek refuge from reaching, and they had the knowledge that we do not have, and they had precedence which we do not. So how is it for us, when we reach that, having little knowledge, little patience, few helpers upon what is good, corruption of the people and pollution of this world?! So take to the original state of affairs and cling to it.⁴ I advise you to remain unknown, since this is the age for remaining anonymous (*khumool*).⁵ And remain aloof and mix little with the people, since before, when the people met, they would benefit from each other. But today that has gone and your safety - in our view - lies in abandoning them.⁶

Beware of the Rulers. Beware of coming near to them and of mixing with them in any of the affairs. Beware of being deceived, so that it is said to you: Intercede [for me], so that you help one oppressed, or repel an act of oppression - because that is from the deception of *Iblees*, which the wicked reciters have taken as a means to attain a favourable position.⁷ It used to be said: Beware of the *fitnah* (trial) of the ignorant worshipper and the wicked scholar, because the trial of these two is indeed a trial for everyone put to trial.

If you find questions and need for *fatwaa*, then take advantage of it - but do not compete desirously for it. And beware of being like the one who loves that his saying is acted upon, or that his saying is publicised or listened to, and if that is abandoned, the effects of that are seen upon him.⁸

And beware of the love of leadership, since leadership may be more beloved to a man than gold and silver - but it is something difficult and obscure; and this will not be understood except by wise Scholars.⁹ So seek after your lost soul and work with correct intention and know that there has come near to the people a matter in which a person would be desirous of death.

Was-salaam.¹⁰

COMMENTARY

1. The text and explanation of this *wasiyyah* (advice/legacy) has been taken from the book: *Min Wasaayas-Salaf* (pp.19-25) by Shaykh Saleem al-Hilaalee - *hafidhahullaah*.

2. He is Abu 'Abdullaah Sufyaan ibn Sa'eed ibn Masrooq ath-Thawree (97-161H). The appellation referring to Thawr ibn 'Abd Manaaf; and not Thawr of Hamdaan. One of the stores of knowledge and mountains of retention - and when the '*Ulemaa* (Scholars) are mentioned, then Sufyaan is a dazzling star. His biography is famous and fills the books of *Jarh wat-Ta'deel* (validating and invalidating the narrators), history and *Fiqh*; and his life-story is well known.

From the Editors: What follows is a very brief biography of Sufyaan ath-Thawree, taken from *Siyaar A'laamun-Nubalaa* of adh-Dhahabee and *Tahdheebut-Tahdheeb* of al-Haafidh Ibn Hajar al-Asqalaanee.

His Shaykhs include: Abu Ishaq as-Sabee'ee, al-A'mash, Sulaymaan at-Tacemee, Ibraaheem ibn Maisarah, Ibn 'Awn, Zaid ibn Aslam, 'Amr ibn Deenaar, Ibn 'Ajlaan, Ibn al-Munkadir, Abuz-Zubayr, Yahyaa ibn Sa'eed al-Ansaaree ...

His students include: Shu'bah, al-Awzaa'ee, Maalik, 'Abdur-Rahmaan ibn Mahdee, Yahyaa ibn Sa'eed al-Qattaan, Ibn al-Mubaarak, Hafs ibn Ghiyaath, 'Abdullaah ibn Wahb, 'Abdur-Razzaaq, Fudail ibn 'Iyyaad, al-Waleed ibn Muslim, Wakee' ibn

al-Jarraah, Yazeed ibn Haaroon, Abu Nu'aym and 'Alee ibn al-Ja'd - who was the last reliable narrator to report from him.

Shu'bah, Ibn 'Uyaynah, Abu 'Aasim, Ibn Ma'een and others said: "Sufyaan is the chief of the Believers in hadeeth."

Ibn al-Mubaarak said: "I wrote from one thousand one hundred Shaykhs and I did not write from anyone better than Sufyaan," so a man said to him: O Abu 'Abdullaah, you saw Sa'eed ibn Jubayr and others, he said: "That was before. I did not say that I did not see anyone better than Sufyaan."

Ibn Mahdee said: "Wahb used to give precedence to Sufyaan's memory over that of Maalik."

Ad-Duwaree said: "I saw Yahyaa ibn Ma'een and he did not prefer anyone to Sufyaan in his time - neither in *Fiqh*, *Hadeeth*, *Zuhd* or anything."

Ahmad bin Hanbal said: "No one takes precedence over him in my heart."

An-Nasaa'ee said: "He is greater than for it to have to be said that he is reliable, and he is one of the Imaams whom I hope is one of those whom Allaah has made an Imaam for the pious."

Ibn Abee Dhi'b said: I have not seen anyone more like the *Taabi'een* than Sufyaan."

Ibn Hibbaan said: "He was one of the foremost of the people in *Fiqh*, *War'* (piety) and precision."

Ibn 'Uyaynah said: "I have not seen a man knowing the lawful and prohibited better than Sufyaan."

Ishaaq ibn Raahawaih said: I heard 'Abdur-Ramaan ibn Mahdee mention Sufyaan, Shu'bah, Maalik and Ibn al-Mubaarak and say: "The most knowledgeable of them was Sufyaan."

Muhammad ibn Zunboor said: I heard Fudail say: By Allaah! Sufyaan was more knowledgeable than Abu Haneefah."

Bish al-Haafie said: "Ath-Thawree, to us, is the Imaam of the people."

Qabeesah said: "I have not sat in a sitting along with Sufyaan except that I remembered death. I have not seen anyone who remembered death more than him."

It was said to Sufyaan ath-Thawree: For how long will you continue to seek Hadeeth? He said: "And what is better than Hadeeth that I should prefer it? Hadeeth is the best of the knowledge in the world."

'Abdur-Rahmaan ibn Mahdee related: I heard Sufyaan say: "Never has a hadeeth reached me from Allaah's Messenger *sallallaahu 'alayhi wa sallam*, except that I would act upon it - even a single time." *Here ends the Editors Inclusion.*

His biography can be found in *Tahdheebul-Kamaal* (11/54), *at-Tabaqaatul-Kubraa* (6/371), *Taareekh Baghdaad* (9/151) and *Siyar A'laamun-Nubalaa* (7/229). Abu Nu'aym al-Asbahaanee has written a delightful and complete biography of him in *Hilyatul-Awliyaa* (6/356-7/144) - the likes of which I have not seen.

3. He is Abu 'Utbah 'Abbaad ibn 'Abbaad ibn Khawwaas al-Arsoofee ash-Shaamee. One of the nobles of *Shaam* (region of Syria, Jordan and Palastine); and their worshippers. Declared reliable by Yahyaa ibn Ma'een, Ya'qoob ibn Sufyaan al-Fasawee and others. His biography is found in *Taareekhad-Daarimee* (no.495), *al-Ma'rifaah wat-Taareekh* (2/43) of al-Fasawee and also *Hilyatul-Awliyaa* (8/281-282).

4. This pure saying is inherited from the Companions of the Prophet *sallallaahu 'alayhi wa sallam* - from whom it is very widely reported that a person must do *Ittibaa'* (follow the narrations from the Prophet *sallallaahu 'alayhi wa sallam* and his Companions) and cling to the old way, as is reported authentically from Ibn Mas'ood - *radiallaahu 'anh*: "Follow and do not innovate - it is enough for you [and every innovation is misguidance]."

Reported by Wakee' in *az-Zuhd* (no.315) and through him Ahmad in *az-Zuhd* (p.202), ad-Daarimee in the introduction of his *Sunan* (1/69) and others. It is *Saheeh* due to its supporting chains and the addition in brackets is from Ahmad and at-Tabaraanee in *al-Kabeer* (9/154) and is also *Saheeh*.

5. The *khaamil* is the one who is hidden, the one who is not mentioned or known. This is a sign of *taqwaa* (piety) and goodness, since the sincere ones do not cease to be fearful of *riyaa* (ostentation). Therefore, they strive hard to hide this from the people and turn their eyes away from their righteous actions; and strive to hide them harder than the people strive in their wickedness - hoping for sincerity in their actions - so that Allaah may reward them for their sincerity on the Day of Resurrection. And the people of good did not intend fame, nor seek it, nor that which leads to it - and if granted by Allaah - they flee from it and prefer not to be known. Since it leads to conceit and then destroys the fame.

Imaam Muslim in his *Saheeh* (18/10) and al-Baghawee in *Sharhus-Sunnah* (15/21-22) both relate that 'Aamir ibn Sa'd ibn Abee Waqqaas said: Sa'd was looking after his sheep and camels, so his son, 'Umar, came to him. When Sa'd saw him he said: I seek refuge in Allaah from the evil of this rider. So when he came to him, he said: O father! Are you satisfied with being a desert-dwelling 'Arab amongst your sheep and camels, whilst the people are arguing about who is to rule in al-Madeenah? Sa'd hit 'Umar on the chest and said: Shut-up! For I have heard the Messenger of Allaah *sallallaahu 'alayhi wa sallam* say: "Indeed Allaah loves the pious, self-contented and hidden servant."

So what Sufyaan intended by saying: "This is the age for remaining anonymous," is that one should hide their good actions from people - not that one should become lazy and apathetic. The proof for this is from considering two matters:- *Firstly*: It is established from the Prophet *sallallaahu 'alayhi wa sallam* that he said: "A strong believer is better and more beloved to Allaah than a weak believer." *Secondly*: It is established that the Prophet *sallallaahu 'alayhi wa sallam* would seek refuge with Allaah from laziness and slothfulness.

6. What he means by *'uzlah* (remaining aloof) is mixing little with the people - since there will still be some benefit to be gained from each other. So, he does not mean that you should avoid the people altogether, since if the *du'ant* (the callers to Allaah and his *Deen*) do that - then when will the ignorant learn, the confused ones be guided and the one who oppresses himself desist! There is no doubt that the one who mixes with the people and patiently bears their harms has a great reward.

7. Ibn al-Jawzee (d.597H) - *rahimahullaah* - says in *Talbees Iblees* (p.121-122): "From the deception of *Iblees* upon the Scholars, is their mixing with the Rulers and flattering them and abandon censuring them when able to do so. And perhaps they find allowance for them where really there is no allowance, in order to attain a worldly goal - and threefold corruption comes about through this:

Firstly: The Ruler - he says: If it were not correct, then the Scholar would have censured me - and how can I not be correct - and he eats from my wealth?

Secondly: The common person says: There is no harm with this Ruler, nor his wealth, nor his actions, because the Scholar does not criticise him.

Thirdly: The Scholar - because he corrupts his *Deen* through that. *Iblees* may deceive them into entering upon the Ruler saying: We enter in order to intercede for a Muslim. This deception is uncovered by the fact that if a different person entered to intercede - the Scholar would not be pleased with that; and perhaps speak ill of him - since he wishes to be alone in the Rulers attention.

So entering upon the Ruler involves great danger, since the intention may be good when you first enter, but then may be changed by their honouring you, or bestowing things upon you, or by having ambitions and by not being able to avoid flattering them and leaving-off censuring them. Sufyaan ath-Thawree used to say: "I do not fear from their debasing me, but I fear from their being generous towards me so that my heart inclines towards them."

And al-Haafidh Ibn Rajab al-Hanbalee (d.795H) says in *Sharh Hadeeth Maa Dhi'baan* (p.53): "Many of the *Salaf* used to forbid entering upon the Kings in order to command them with what is good and forbid them from what is evil also. From those that forbade them were: 'Umar ibn 'Abdul-'Azeez, Ibn al-Mubaarak, ath-Thawree and others. Ibn al-Mubaarak said: "And with us, the one who orders and forbids is not the one who enters upon them and orders and forbids, but rather the one who orders and forbids is the one who keeps away from them." And that is for fear of trials for the one who enters upon them since a person when far away maybe deceived into thinking that he will order and forbid them and be stern with them - but when he sees them face to face, his soul inclines towards them, since love of nobility is hidden in the soul. Therefore he flatters them and is lenient with them and perhaps he inclines towards them and comes to love them, especially if they treat him kindly and generously and he accepts that from them. And this happened to 'Abdullaah ibn Taawoos with a certain ruler, in the presence of his father Taawoos, so Taawoos rebuked him for that. And Sufyaan ath-Thawree wrote to 'Abbaad ibn 'Abbaad and in his letter was: And beware of the rulers ..."

Ibn 'Abdul Barr (d.463H) - the Scholar of Andulus - says in *Jaami' Bayaanil-'Ilm* (1/185-186), ending the chapter in which he mentioned the *Salaf's* hatred of entering upon the kings and rulers:

"And the meaning of this chapter is with regard to the wicked oppressive ruler. However, as for the just and noble of them, then entering upon him, seeing him and helping him to do good is one of the best of good deeds. Do you not see that 'Umar ibn 'Abdul-

'Azeez was accompanied by the great Scholars such as 'Urwah ibn az-Zubair and his level; and Ibn Shihaab az-Zuhree and his level. And Ibn Shihaab used to enter upon the ruler 'Abdul-Maalik and his sons after him. And from those who used to enter upon the ruler were:- ash-Sha'bee, Qabeesah, Ibn Dhu'aib, Rajaa' ibn Haywat al-Kindee, Abul-Miqdaam - who was a noble scholar, al-Hasan, Abuz-Zinaad, Maalik ibn Anas, al-Awzaa'ee, ash-Shaafi'ee and others too many to mention. So if the Scholar enters upon the ruler - now and again when there is a need - and he says what is good and speaks with his knowledge, then that is good and a means of Allaah's pleasure until the Day he meets Him. But these sittings are usually a trial; and being safe therefrom is abandoning what is in them."

I say: Indeed they have spoken the truth, done well and have advised sincerely - *rahimahumullaah* - because they were like the unclothed preachers who are not disbelieved - and how could they be anything else after they had heard the saying of Allaah's Messenger, *sallallaahu 'alaihi wa sallam*: "He who comes to the ruler is put to trial."

Reported by Abu Daawood (no.2859), at-Tirmidhee (no.2256), an-Nasaa'ee (7/195-196), Ahmad (1/357) and others from Abu Moosaa al-Ash'aree - and it is *Saheeh* due to supporting narrations.

8. This is *riyaa* (showing-off and ostentation). I have explained its causes, how it approaches, its types, effects and its cure, in my book called *ar-Riyaa*.

9. Ibn 'Abdul-Barr wrote in *Jaami' Bayaanil-'Ilm* (1/143-144) some lines on this:

*"Love of leadership is a poison which destroys this life,
And makes love a war for its lovers;
It cuts both throats and ties of relationship,
So that no character nor Deen remains.
He who obtains leadership while ignorant or before wisdom,
Then you will not see him except as an enemy to the rightful;
He desires and envies a people and he is lesser than them,
Competing thereby with the enemies of the Prophets."*

So refer to what he wrote in this chapter, for it is of great value, and if a student of knowledge were to travel for one month seeking it - then he would be fortunate.

10. Reported by Abu Nu'aym in *Hilyah* (6/376-377) and Ibn Rajab mentioned a portion of it in *Sharh Hadeeth Maa Dhi'baan* (pp.53-54) and adh-Dhahabee reported it in the biography of Sufyaan in *Siyaar A'laamun-Nubalaa*, and it is a famous testament possessed by the Scholars.

Al-Haafidh al-Mizzee - *rahimahullaah* - says in *Tahdheebul-Kamaal* (14/143) in his biography of 'Abbaad ibn 'Abbaad: "And he was one of the noble ones of Shaam and their worshippers, and Sufyaan ath-Thawree wrote the famous letter to him, being a testament, and mention of manners, wisdoms, examples and admonitions."

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The Conditional Promise

“Allaah has promised to those amongst you who believe and do righteous actions that He will certainly grant them *khilaafah* (succession) on the earth, as He granted it to those before them; and that He will grant them authority to practice their religion, the one that He has chosen for them; and He will change their state from one of fear in which they lived to one of peace and security. They will worship Me alone, not associating any partner with Me. But whosoever disbelieves after this, then they are the rebellious ones.”¹

Al-Haafidh Ibn Katheer (d.774H) - *rahimahullaah* - said:²

“This is a promise from Allaah - *the Most High* - to His Messenger, may the prayers of Allaah and the peace be upon him, that He will make his *Ummah* the *khulafaa'* (successors) upon the earth. Meaning that they will be the leaders and rulers over mankind, by which nations will be corrected and to whom mankind will submit. And that He will replace their state of fear in which they lived, to one of security and dominion. Allaah - *the Blessed, the Most High* - has fulfilled His promise, and to Him belongs all praise and thanks. For the Prophet *sallallaahu 'alayhi wa sallam* did not die until Allaah made him conquer Makkah, Khaybar, al-Bahrain, the remaining lands of the Arabian peninsula and the whole of Yemen. He took jizyah from the magians of Hajar and from the people of the surrounding areas of Syria. The Prophet *sallallaahu 'alayhi wa sallam* received gifts from Heraclius - the king of Rome; the ruler of Egypt and Alexandria - the Mawqawqis; the kings of Omaan; and Negus, the king of Ethiopia, who became king after Ashamah died - may Allaah have mercy upon him and grant him nobility.

After the Messenger of Allaah *sallallaahu 'alayhi wa sallam* died, Allaah having chosen for him the reward which is with Him, Abu Bakr *as-Siddeeq* was then established as his *Khaleefah* (successor), taking charge unwaveringly. Abu Bakr took the Arabian peninsula and put it in order. He sent forth the armies of Islaam to the lands of Persia, under the command of Khaalid ibn al-Waleed, *radiallaahu 'anh*. They conquered parts of these lands, slaying a number of its inhabitants. A second army was sent to the lands of Syria, under the leadership of Abu 'Ubaydah - *radiallaahu 'anh* - and those who followed him. A third army was sent to Egypt under the leadership of 'Amr ibn al-'Aas *radiallaahu 'anh*. It was during his time that the armies sent to Syria conquered the cities of Busra, Damascus and its environs from the land of Hawraan and its surroundings. Allaah - *the Mighty and Majestic* - took Abu Bakr's soul - choosing for him the reward which is with Him. Allaah blessed the people of Islaam by inspiring *as-Siddeeq* to choose 'Umar *al-Farooq* as a successor.

'Umar then stood up, taking charge completely. The heavens will not witness - after the Prophets - anyone like 'Umar, whether in the strength of his reign or the fulfillment of justice. It was during his time that the conquest of Syria was completed; as was that of Egypt to its farthest reaches, as well as the province of Persia. He

destroyed *Kisraa* (Chosroes) and humiliated him to the utmost, forcing him to retreat back to the furthest reaches of his kingdom. Similarly, 'Umar destroyed *Qaysar* (Caesar), wresting from his hands the lands of Syria and bottling him up in Constantinople. He spent the wealth (conquered from them) in the path of Allaah - as the Messenger of Allaah had informed and promised - may the most complete *salaam* and most purest *salaah* be upon the Messenger from his Lord.

Then there was the rule of 'Uthmaan, under whom the possessions of Islaam extended to the furthest eastern and western reaches of the earth. The lands of the west were conquered to the farthest reaches of what lies there - Andulus, Cyprus, the lands of Qairawaan and the lands of Ceuta - which is next to the all-encompassing ocean; and to the farthest lands of China. *Kisraa* was killed and his kingdom totally vanquished. The cities of al-'Iraaq, Khurasaan and Ahwaaz were conquered and the Muslims slew a large number of Turks. Allaah having humiliated the Turks and their great king the *Kha-Khan*. The wealth of the east and the west was collected and brought to the *Ameerul-Mu'mineen* (leader of the Believers) 'Uthmaan ibn 'Affaan, *radiallaahu 'anh*. All this came about as a result of the blessings of his recitation, study and gathering the Ummah upon the preservation of the Qur'aan.

It is confirmed in the *Saheeh*³ that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: “Indeed Allaah gathered up the earth for me, so that I saw its east and its west. Indeed, the dominion of my Ummah will reach what gathered up for me, from it.” We fluctuate in what Allaah has promised us with and in what His Messenger has promised. Allaah and His Messenger have spoken the truth. We ask Allaah to grant us *eemaan* (faith) in Him and His Messenger, and that we establish gratitude for what Allaah has given us, in the manner that He is pleased with. Imaam Muslim ibn al-Hajjaaj said in his *Saheeh*, that Ibn Abee 'Umar related to us, that Sufyaan related to us from 'Abdul-Malik ibn 'Umayr, from Jaabir ibn Samarah who said: I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam* say: “The affair of the people will continue to remain upright while twelve men are in charge of them.” The Prophet *sallallaahu 'alayhi wa sallam* then said something which I could not make out. So I asked my father: What did the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, say? He replied: “They are all from Quraish.” This

narration is also reported by al-Bukhaaree.⁴

In this narration there exists a clear evidence that all twelve of these men must be leaders from Quraish. They are not the twelve imaams claimed by the *Shee'ah*, because many of them had no leadership over the Muslims. As for these twelve, they will be from Quraish and they will be just rulers. The glad tidings of their appearance has also occurred in the previous scriptures. Furthermore it is not necessary that they succeed one another. Rather, their appearance in the Ummah could be successive or separate. Four of them were in order, namely, Abu Bakr, 'Umar, 'Uthmaan and 'Alee, *radiallaahu 'anhum*. After these four there was a gap. Others amongst the twelve appeared as and when Allaah willed. It is possible that some of them will appear during a time only which Allaah - *the Most High* - knows. Among them will be the *Mahdee* whose name will be that of the Messenger, *sallallaahu 'alayhi wa sallam*, and his *kunyaa* that of his *kunyaa*. He will fill the earth with justice as it is filled with tyranny and injustice.

Imaam Ahmad, Abu Daawood, at-Tirmidhee and an-Nasaa'ee have all reported from the hadeeth of Sa'eed ibn Juhmaan, from Safeenah - the *mawlaa* of the Messenger of Allaah *sallallaahu 'alayhi wa sallam*, that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "*The Successorship (al-Khilaafah) after me will last for thirty years. Then kingship will appear.*"⁵

Ar-Rabee' ibn Anas has said that Abul-'Aaliyah has remarked concerning this verse: "The Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions were in Makkah for ten years afraid, secretly calling to Allaah and His worship alone, He has no partner. They remained in such a state until they were ordered to migrate to Madeenah. They were ordered by Allaah to fight. While they were (in Madeenah) they were in constant fear (of attack). They would go to sleep armed and awake armed. They remained patient upon that state as long as Allaah willed. Until one day, one among the Companions said: "O Messenger of Allaah! Will we remain in a state of fear until the end of time? Will there not come a day when we will be in a state of security, so we may lay down our weapons?" The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, then said: "Be patient for a while. For there will come a time when any man from you would sit in a large crowd unarmed." Allaah sent down this verse and made His Prophet victorious over the Arabian Peninsula. The Prophet's Companions were now safe and could lay down their weapons. Allaah - *the Most High* - then took the soul of His Prophet, *sallallaahu 'alayhi wa sallam*, and the Muslims remained in such a state during the leadership of Abu Bakr, 'Umar and 'Uthmaan. Until the Muslims fell into what they fell into from discord. So fear entered their hearts and they took armies and guards for protection. For they had changed, so Allaah changed their state." One of the *Salaf* has remarked that the *khilaafah* of both Abu Bakr and 'Umar is true. He then recited this verse. Al-Bara' ibn 'Azeeb has said: "This verse was revealed while we were in a state of extreme fear."

This noble verse is similar in meaning to His statement - *the Most High*: "And remember when you were few and were reckoned

weak in the land and were afraid that men might kidnap you, but He (i.e. Allaah) provided a safe place for you, and strengthened you with His help and provided you good things so that you might be grateful."⁶

His statement - *the Most High*: "as he granted that to those before them." This verse is similar to what Allaah has said about Moosa, *'alayhis salaam*, that he said to his people: "It may be that your Lord will destroy your enemy and make you succeed (the present rulers) on earth, so that He may see how you act."⁷ And Allaah - *the Most High* - has said: "And We wished to confer a favour upon those who were oppressed in the land; and to make them leaders and to make them heirs; and to establish them on earth..."⁸

And Allaah's statement: "And that He will change their state after the fear in which they lived to one of security and peace." This is similar to what the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to 'Adee ibn Haatim when 'Adee came as a delegation to the Messenger. The Messenger said: "Do you know Hira?" 'Adee replied: "I have not seen it but I have heard of it." The Messenger then said: "*By Him in Whose Hand is my soul! Allaah will complete this matter (i.e. Islaam) until a woman will be able to travel from Hira until she goes around the House (i.e. the Ka'bah) not needing the protection of anyone. And you will certainly conquer the treasures of Kisra ibn Hurmuz.*" I (i.e. 'Adee) replied: "Kisra ibn Hurmuz!" The Prophet replied: "Yes! Kisra ibn Hurmuz. Money will be spent until no-one will accept it." 'Adee ibn Haatim said: "Now here is the woman leaving from Hira until she goes around the House. And I was among those who conquered the treasures of Kisra. And by Him in Whose Hand is my soul! The third matter will come to pass because the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, has said so."

Ahmad reports upon "Ubayy ibn Ka'b who said that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, has said: "Give good news to this Ummah of ease of life, exalted stature, establishment of their religion, victory and leadership on earth. Whoever does acts of the Hereafter for this world, he will have no portion of the Hereafter."⁹

And Allaah's statement: "They worship Me alone and do not associate anything with Me." Ahmad reports upon Mu'aadh who said; "I was sitting behind the Prophet, *sallallaahu 'alayhi wa sallam*, on a donkey. There was nothing between the Prophet, *sallallaahu 'alayhi wa sallam*, and I except the end of his saddle. The Prophet said to me: "O Mu'aadh ibn Jabal!" I said: "Here I am O Messenger of Allaah in your service." The Prophet continued to ride on for some time and then he said to me: "O Mu'aadh ibn Jabal!" I said; "Here I am O Messenger of Allaah in your service." The Prophet said: "Do you know what is the right of Allaah upon His slaves?" I said: "Allaah and His Messenger know best." He said: "The right of Allaah upon the slaves is that they worship Him and do not associate anything with Him." The Prophet continued to ride on for some time and then he said to me: "O Mu'aadh ibn Jabal!" I said: "Here I am O Messenger of Allaah, at your service." The Prophet said: "Do you know what is the right of the

Beacons along the Path

The Miser and the Fortunate One

Abu Hurayrah *radiallaahu 'anh* relates that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "That person is a miser who, when I am mentioned to him, does not send salaah upon me."¹

Anas bin Maalik *radiallaahu 'anh* said that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "Whosoever sends salaah upon me once, Allaah will send salaah upon him ten times, omit from him ten evils and raise him up ten degrees."²

Warning against Narrating without Verification

Abu Qataadah *radiallaahu 'anh* relates that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "Beware of reporting too much from me. He who reports from me, then let him not say except that which is true. So he who attributes to me that which I did not say, then let him take his place in the HellFire."³

Learning with Correct Intention

Abu Hurayrah *radiallaahu 'anh* relates that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "Whosoever learns knowledge, by which is to be sought the Face of Allaah, but he does not do so except to acquire the goal of this world; he will not smell the odour of Paradise on the Day of Resurrection."⁴

Understanding the Deen

Abu Hurayrah related that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "Whosoever Allaah intends to show excellence to, He gives him the understanding of the Deen. Indeed I am the distributor, but the giver is Allaah - the Mighty and Majestic."⁵

Abu Hurayrah related that the Prophet *sallallaahu 'alayhi wa sallam* said: "There are two qualities that can never co-exist in a hypocrite: Good manners and the understanding of the Deen."⁶

Good Character

Jaabir *radiallaahu 'anh* related that the Prophet *sallallaahu 'alayhi wa sallam* said: "Indeed those most beloved to me and seated nearest to me on the Day of Resurrection are those with the best manners and character. And indeed the most hateful to me and sitting furthest away from me on the day of Resurrection are the *tharthaaroon* (those who speak too much), the *mutashaddiqoon* (those who are overbearing in their speech) and the *mutafayhiqoon*." We said: We know who the *tharthaaroon* and *mutashaddiqoon* are. But who are the *mutafayhiqoon*? He said: "The arrogant ones."⁷

Sins of the Tongue

'Uqbah ibn 'Aamir said: I met the Messenger of Allaah *sallallaahu*

'alayhi wa sallam and asked: In what is salvation? He said: "Control your tongue, keep to your house and weep over your sins."⁸

'Abdullaah ibn 'Umar *radiallaahu 'anhuma* relates that he heard the Messenger of Allaah *sallallaahu 'alayhi wa sallam* say: "Most of the sins of the children of Aadam are from his tongue."⁹

Concern for the Hereafter

"He whose concern is the Hereafter then Allaah brings together his affairs, makes his prosperity be in his heart and the world comes to him even with aversion. And he whose intention is this world, Allaah splits-up his goods, puts poverty before his eyes and nothing of the world comes to him, except what is written for him."¹⁰

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The Noble CONCERN

By Abu 'Aaliyah

The Believers Described

Allaah - *the Blessed, the Most High* - says, whilst describing the qualities of the Believers:

The Believers, men and women, are protecters of one another.¹

Indeed the Believers are but brothers.²

The Prophet *sallallaahu 'alayhi wa sallam* describing them said: *"The Believer is a mirror to a Believer. The Believer is a brother to a Believer. Guarding him against loss and protecting him in his absence."*³

He *sallallaahu 'alayhi wa sallam* also said: *"The Believer to the Believer is like a solid building, one part supporting the other."*⁴

"Therefore - O brother - you are a mirror for your brother and a brick from amongst the bricks in the wall - being built upon the brotherhood of *eemaan* (faith)."⁵ There is no doubt that this bond of *eemaan* - established upon the foundations of correct *'aqeedah* (belief) and correct *manhaj* (approach) - necessitates that: "We all work together as required by Islaam as sincere brothers - not due to partisanship, nor sectarianism - in order to realise that which is of benefit to the Islaamic Ummah and to establish the Islaamic society that every Muslim aspires for, such that the *Sharee'ah* of Allaah is applied upon His earth."⁶

Concern for the Ummah

So "Allaah - *the Most Perfect, Most High* - has made the Believers a mercy and helpers towards each other - which is why the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: *"The example of the Believers in their mutual love and mercy is like the example of a body. If one part feels pain, then all of it is affected by sickness and fever."*^{7,8}

"Indeed, if a person does not have concern for the affairs of the Muslims then this, in reality, is a deficiency in ones Islaam."⁹ Since how is it possible for the one in whose heart *eemaan* has taken root, and whose allegiance is to and for the Muslims, not to feel anguish and pain for them and their present state of affairs - their trials, tribulations and tortures. However, this does not mean preoccupation with *western politics* and drowning oneself

in the abyss of its lies, deceptions and disbelief: "Rather, what is obligatory, is to pursue the politics of the *Sharee'ah* - which is to protect and take care of the affairs of the Ummah."¹⁰

Requirements for Victory

Returning to this Ummah - *may Allaah increase it in nobility* - its honour and strength cannot begin without the Muslims first "Preparing themselves for this, by returning to their Lord, holding fast to His Book, following the *Sunnah* of His Prophet, keeping away from His prohibitions, whilst uniting upon that which is pleasing to Him - *the Most Perfect, the Most High*."¹¹ All of which is to be based upon mutual co-operation for and upon the truth; as Allaah - *the Most High* says:-

"And recommend one another to the truth and recommend one another to patience."¹²

"Help you one another in righteousness and piety; but do not help one another in sin and transgression."¹³

"So co-operating in goodness and *taghwa* and mutual advising necessitates *da'wah* to what is good and helping in that; and necessitates warning against evil and not co-operating with the wicked."¹⁴ This in turn "necessitates a number of types of good: Studying, teaching, learning, *da'wah*, giving reminder, giving guidance, ordering good, forbidding evil, solidarity, brotherhood; and other things too many to be counted - which Islaam orders and encourages - which will be the seed for the hopes for change which the Callers to Islaam aspire to and gather for:

"Allaah will never change the condition of a people until they change their condition themselves."^{15,16}

Cultivating Obedience to Allaah

"So stick - *may Allaah have mercy on you* - to the Straight Way and what the Revelation came down with, and the *Sunnah* of the Messenger *sallallaahu 'alayhi wa sallam* and what is recorded from the *Salafus-Saalih*. Cling to the *Sunnah* and the *Jamaa'ah* and you will be rightly guided - if Allaah wills. And there is nothing better for you - O one of understanding - than sticking to what is between the two covers (the Qur'aan), frequently

examining what is in it, and gaining understanding of its meaning.”¹⁷

“And be - O servant of Allaah - a true Muslim, and a Scholar who cultivates and is attentive. You learn for Allaah, work for Allaah, view the Muslims equally - none of them gaining precedence in your eyes, or being lesser in your eyes except due to *taqwaa* and *eemaan* - not due to partisanship, nor to divisions caused by *Shaitaan*!”¹⁸ And know that: “The uniting of the Muslims is upon Islaam; in their clinging to Allaah’s Rope, in their applying and judging by His *Shareeah*, in their disassociating themselves from their enemies and making their enmity and hatred of them clear to them. So this is the cause of Allaah’s help for them, and for His protection from the plots of their enemies.”¹⁹

The Responsibility

With this approach and by these means will freedom from the enslavement of the unbelievers be accomplished. However: “A large part of this goal cannot be attained except by educating and cultivating the Muslim youth correctly in *’aqeedah*, knowledge and *manhaj* - built upon the *tasfiyah* (purification) of Islaam from all the accretions that have been added to it; and the *tarbiyah* (cultivation) upon this pure Islaam.”²⁰ This way alone ensures victory and “the wiping away of sin and a great reward. Since Allaah has not given them authority over us except due to the corruption of our actions - and the reward is of the same type as the action. So we should strive hard in seeking Allaah’s forgiveness, and repentance, and correction of action. So if the Muslims desire an end to the oppression of the oppressors, let then cease oppressing themselves. Allaah - *the Most High* - says:

“And whatever misfortune befalls you, it is because of what your own hands have earned.”²¹

“When a single disaster strikes you, although you struck them with one twice as great, you say: From where did this come to us? Say: It is from your own selves.”²²²³

So these *Aayaat* “must give us - the callers - an important lesson by which we benefit in our lives as *du’aat*. And it is that when the Muslims suffer defeat in *jihad* or in *da’wah*, then they should blame themselves and straighten their course; and they should weigh their actions with the true scales. Since Allaah - *the Mighty and Majestic* - has informed the Muslims that the reason for their defeat in the battle of Uhud was themselves, and this was the same reason on the day of Hunayn. And it is from the *Sunan* (ways) of Allaah that He does not remove a blessing from a people which has been given to them, unless they change what He has given them of *eemaan* (faith), guidance and good. Allaah says:

“That is because Allaah will never change the favour which He bestows upon a people, until they change themselves.”²⁴

And this *aayah* (verse) shows us the history of our Islaamic *Ummah* in the best way. So our *Salafus-Saalih* (Pious Predecessors) clung to the blessings of Allaah upon them, and the most important of these blessings is the correct *’aqeedah* (beliefs) and noble manners; and they kept away from disunity and splitting. They took hold of those prescribed reasons which made them the best of nations ever raised for mankind, therefore, they deserved through this, the victory of Allaah, establishment upon the earth and the various tribes and nations were made subservient to them. After them came a people who changed that which the Messenger of Allaah *sallallaahu ’alayhi wa sallam* and his Companions were upon - in *’aqeedah* and *manhaj* - with their own customs, ways and manners. They split into groups and parties and raised up the banner of *jaahiliyyah* (pre-Islaamic ignorance), so Allaah made them despicable, causing the lowly nations to dominate over them ... So if the Muslims desire good, unity and establishment upon the earth, then they should make their manners and behaviour, like that of the *Salaf* of this *Ummah* and begin by changing themselves. However, he who is unable to change himself, will not be able to change his family, not to mention changing the *Ummah*.”²⁵



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The Righteous Action

By the *Mubaddith*, the Shaykh
Muhammad Naasirud-Deen al-Albaanee¹

What Benefits the Dead

Abu Hurayrah narrated that the Prophet *sallallaahu 'alayhi wa sallam* said: *"The likeness of wealth, family and the actions of the son of Adam is of a man who has three companions. One of the man's companions says: I am with you as long as you live; when you die, you have taken your share of yourself and you have taken your share of me - this is his wealth. The second companion says: I am with you until you reach that tree; you have had your share of yourself and your share of me - this is his family. The third companion says: I am with you in life and in death."*²

The above authentic hadeeth is in fact like the following hadeeth in meaning and in subject matter. Anas said that the Prophet *sallallaahu 'alayhi wa sallam* said: *"The dead person is followed (to his grave) by three: His family, his wealth and his actions. Two of them return and only one remains. His family and wealth return, but his actions remain."*³

These two ahaadeeth show that actions alone endure and enter the grave with their doers. Both these ahaadeeth also affirm the fact that anything other than actions - such as wealth, servants or relatives - are of no benefit at all. Rather, they all return (to this world). His wealth becomes the property of his inheritor, whilst his relatives and family do not grant him anything from Allaah.

These ahaadeeth intend to direct Muslims to be concerned with actions which will stay with them forever; and not to strive for wealth and position for the sake of relatives, family and servants. Apparently, the Prophet *sallallaahu 'alayhi wa sallam* wanted to show us the value of good actions when he related these ahaadeeth to us, (which can be found) in the books of *Zuhd* (renouncement of the world). He pointed out to us that because actions will last rather than wealth, you have to make your actions righteous. Part of making ones actions righteous is through good wealth that is earned lawfully and spent in a good manner. Then one gains the rewards of *'amalus-saalib* (a righteous action).

The Acceptable Action

Therefore, in these ahaadeeth, the Prophet *sallallaahu 'alayhi wa sallam* encouraged us to make our actions righteous, whether gaining wealth or other things. However, we must remember a certain fact about this action, a fact that many people neglect. The explanation of this fact should actually be a complete lesson

in itself; and it is that only a **righteous action** is beneficial, not just any action.

So what are the conditions that a Muslim must fulfill in order for the action to be righteous? This is shown in the statement of Allaah - *the Exalted and Sublime*: *"Say (O Muhammad): Verily I am only a man like yourselves, but revelation has been revealed to me that the One whom you should worship is only One Diety. And whoever hopes to meet his Lord, let him do righteous actions; and in the worship of your Lord, do not associate anyone along with Him."*⁴

Two Important Conditions

The Scholars of *Tafseer* have said that the end of this verse is an indication that there are two conditions for an action to be righteous and acceptable.⁵

Firstly: That the action must be in accordance with the *Sunnah*. Therefore, if the action is done as an act of worship, but is not in accordance with the *Sunnah*, it is not a righteous action. The reason is that compliance with the *Sunnah* is one of the conditions for the action's righteousness. The proofs of this are many, but it is enough to state one: The hadeeth of the Prophet *sallallaahu 'alayhi wa sallam* in which he said: *"Whoever innovates in this matter of ours what is not from it, it shall be rejected."*⁶

Therefore, any action that was not part of Islaam when Allaah revealed it upon the heart of the Prophet Muhammad *sallallaahu 'alayhi wa sallam* is not a righteous action. About this, Allaah - *the Most High* - says: *This day I have perfected your Deen for you and completed My favour upon you and I have chosen Islaam as your Deen.*⁷ It must be remembered that *Bid'ah* (innovation)⁸ is not divided into five categories, as some Scholars say. A proof for this is that the Prophet *sallallaahu 'alayhi wa sallam* said: *"Every innovation is misguidance, and every misguidance is in the Hellfire."*⁹

Secondly: That after being in accordance with the *Sunnah*, the action has to be sincere, purely seeking the Face of Allaah - *the Most High* - because Allaah says at the end of the aforementioned verse: *"And in the worship of your Lord, do not associate anyone along with Him."* This means that the person seeks, by his righteous action, only the Face of Allaah - *the Exalted and Sublime*. However, if he seeks other than Allaah, then he has set-

up partners with Allaah (made *shirk* with Allaah), therefore his action is rejected. This is confirmed by Allaah in an authentic hadeeth Qudsee: *"I am so self-sufficient that I am in no need of having any partners. Thus, whosoever does an action for the sake of someone else as well as Me, will have that action rejected by Me, to him whom he associated with Me."*¹⁰

Consequently, if the action is righteous but not sincere for the sake of Allaah's Face, it is rejected. Moreover, if the action is purely for the sake of Allaah's Face, but not in accordance with the *Sunnah*, it is likewise not accepted.

The Worthless and Sinful Action

So these are the two conditions for every action to be a righteous action. If one of these conditions is not present, the action does not become a righteous action, rather, it becomes an evil one. Had the person not done this action, it would have been better for him.

If a man prays two *rak'aat* of prayer at night, while others sleep, then even if he prays them according to the *Sunnah* - without addition or deletion - but he does this so that people may talk about him and say: "This person is a righteous man. He prays at night when the people are asleep," then his action becomes *baatil* (null and void), since he did not sincerely seek the Face of Allaah alone, but rather he sought the praises of people, thus becoming sinful by associating partners with Allaah in his action.

However, if his action only became null and void, then the following hadeeth would apply to him; and he would not be punished for this action: *"How many fasting people obtain nothing from their fasting except hunger and thirst. And how many people who stay up at night (praying), obtain nothing from their being awake, except sleeplessness and tiredness."*¹¹

But this is not the case, for this person's action has changed into a sin. The two *rak'aat* that this person performed without intending to seek only the Face of Allaah - *the Exalted and Sublime* - are the same as if he had disobeyed Him, that is to say: He will be punished for these two *rak'aat* because he associated others along with Allaah - *the Exalted and Sublime* - in his action.

If a man prays eleven *rak'aat* at night with the intention, in this worship, that his brothers would say about him: "This man is correctly following the Prophet; he does not add to the *Sunnah*," his action becomes null and void; and his action changes to a sin against him. Rather, he must pray according to the *Sunnah* but sincerely seeking only the Face of Allaah - *the Most High*. He must be absolutely free of seeking the pleasure of others along with Him in this worship.

This has been but a summary about the action that does not leave the person but enters the grave with him - whether the action was good or bad - and that what is of benefit is the person's righteous action.

What is a righteous action and what are its conditions? The two conditions are:- *Muwaafaqah* (compliance) with the *Sunnah*; and *Ikhlaas* (sincerity and purity of intention) to Allaah. Therefore, one must remember these two conditions and act upon them so that one may become righteous and pious.

Safeguarding against Insincerity

Many people unfortunately neglect the first condition (complying with the *Sunnah*) because they are astray and believe that *bid'ah* (innovation) is good in the religion.¹² But there are those upon whom Allaah has granted His favour, by guiding them to the *Sunnah* of the Prophet *sallallaahu 'alayhi wa sallam*. They are those who know the reality of this condition and adhere to it the best they can. Yet they must pay attention to the second condition, which either group may fail to fulfill, and that is *riyaa'* (insincerity and showing-off). No one is exempt from *riyaa'* and all people are susceptible to it in their actions.

This matter is a very serious one and must be stressed here, so that we may know that we are in need of making our actions correct and purely for the Face of Allaah - *the Exalted and Sublime*. Part of this is that we are tested even while making *Da'wah* to the Qur'aan and the *Sunnah*, for trials are not only in evil matters, but also in the good matters: *"And We test you with evil and good, by way of fitnah (trial)."*¹³

This *da'wah* has been neglected by Muslims throughout the world so that the *du'aat* (the callers) have become strangers. Not only are they strangers in foreign countries, but they are strangers even in their own countries; amongst their relatives and brothers. This makes them praiseworthy, but they must not stand up to be praised for this *da'wah*. This is the reality, for the Prophet *sallallaahu 'alayhi wa sallam* said: *"Verily Islaam started as something strange and it will return as something strange, so Toobaa is for the Strangers."*¹⁴

Toobaa and the Strangers

The meaning of *Toobaa* in the Arabic language is: "Praise and thanks." The meaning according to the *Sharee'ah* refers to a tree in Paradise, which would take a rider a hundred years to traverse its shade.¹⁵ This hadeeth gives glad tidings to the newcomers of Paradise in which there is: *"What no eye has ever seen, no ear has ever heard, and no heart has ever imagined."*¹⁶ This tree is mentioned in the Qur'aan in the statement of Allaah: *"So Toobaa is for them, and the best abode."*¹⁷ Therefore, *Toobaa* is for the *Ghurabaa* (the Strangers), but who are they? The answer to this is in the reply of the Prophet: *"Those who correct [themselves and others], when the people have become corrupt."*¹⁸

The Need for Care

These Strangers call the people to the revival of the *Sunnah* and eradication of all that differs from it. However, they must still pay attention to the second condition of the righteous action: To be sincere in their *da'wah*. They must neither seek fame, pride, nor

arguments from their *da'wah*. They must not seek anything that *an-Nafs ul-Amaarata bis-Soo'* (the soul that calls them to evil) orders them to do. Whatever they call to is as a result of Allaah - the Most High - having ordered them to make *da'wah* to the Quran and the *Sunnah* and to make *da'wah* to what the Muslims have neglected. They must take care of this *da'wah*. However, they stand in danger. It can happen that one may say a word seeking only to have fingers of praise pointed at him, not sincerely advising the people and desiring to guide them. Rather, to do that for fame.

Here we mention a saying of some *Soofees*, who have some wise sayings that can not be denied: "The love of fame breaks backs." Therefore, I insist, that we who make *Da'wah* to the *Sunnah* be sincere in our actions so that when our actions enter the grave with us, it will help us to answer correctly when we are asked: "Who is your Lord? Who is your Prophet? What is your religion?" If the deed is evil, when the person enters the grave, he will deny it. His deed will come to him in the worst of forms. He will ask it: "Who are you?" It will say: "I am your deed."

Wealth - its Reality and Purpose

The next Hadeeth is also authentic. Abu Hurayrah said that the Prophet *sallallaahu 'alayhi wa sallam* said: "*The servant says: My wealth! My wealth! However, he gets from his wealth three things: What he eats and finishes. What he wears and makes shabby; and what he gives away and pleases others with. Whatever else is besides this, goes and is left for the people.*"¹⁹

This Hadeeth also emphasises the subject of the previous ahaadeeth. It shows us the care taken by people in amassing wealth. Allaah pointed this out in the Qur'aan by His statement: "And for the love of good he is strong."²⁰

The Prophet depicted the nature of mankind for us in his saying: "*The servant says: My wealth! My wealth!*" Nevertheless, what is the amount that remains left over for him from his wealth? Is all his wealth for him? No! He gains from his wealth only the examples that the Prophet *sallallaahu 'alayhi wa sallam* specified. The first is defined by the Prophet's statement: "*What he eats and finishes.*" From his wealth is that which is necessary for him to survive and that which enables him to accomplish the rights of Allaah. These rights are the rights of His *Tawheed* (singling out Allaah alone for worship), as Allaah said: "And I have not created the jinn and mankind except to worship Me."²¹

The second is what a person wears until it becomes shabby. Add to this that which he volunteers and does good with, which is mentioned in the statement of the Prophet: "*Or what he gives away and pleases others with.*" He got rid of his wealth by giving it away to another in charity. Therefore, the wealth that is for the servant is the amount that he eats and the amount that he wears in order to survive. However this is not an end in itself. Rather, one exists solely to accomplish the obligation of worship, as we pointed out previously.

The third kind of wealth that returns with a benefit is not only the obligatory charity, but it also includes non-obligatory charities. Then the Prophet *sallallaahu 'alayhi wa sallam* explained what is left after these categories. He said: "*And other than that is gone, and is left for the people.*"

The relation of this Hadeeth with the previous one is: Why do people exhaust themselves in amassing wealth, when this is the reality of wealth? They do not benefit from their wealth except the amount that they eat, drink and with which they help other people. All else will be left and it will remain for the people who inherit it.

The following Hadeeth is also *Saheeh* (authentic). Abdullaah ibn ash-Shikhkheer said: I came to the Prophet whilst he was reciting: "Seeking increase diverted you."²² The Prophet *sallallaahu 'alayhi wa sallam* said: "*The son of Aadam says: My wealth! My wealth! What do you obtain, O son of Aadam, from your wealth except that which you eat and consume, or wear until it becomes shabby, or what you give as charity and accomplish.*"

This hadeeth is also similar in meaning to the previous one, though some of its words are different; and was recorded by Muslim, at-Tirmidhee and an-Nasaa'ee. This hadeeth is clear in its wording, however, the statement of the Prophet at the end of the hadeeth: "*or what you give as charity and accomplish.*" may not be clear to some people.

Generosity and Miserliness

This statement aims at drawing one's attention to the fact that what is intended for charity is that which he actually gives away. It is not sufficient that a person should just make out a will, that he should give such and such to the poor, or such and such for a specific masjid. However, the Prophet calls our attention to the fact that benefit is in that wealth which a person actually gave away during his lifetime, since he did not really know what would happen with his wealth after he died, if he had made a will.

With this word, the Prophet points to a hadeeth in the *Saheeh* of al-Bukhaaree - the meaning of which is that the miser is one who when death comes to him makes a will and says: "Give so and so such amount and for so and so such and such amount." The Prophet said: "*This was already for so and so and so and so.*"

What the Prophet *sallallaahu 'alayhi wa sallam* meant was that the deceased did not own anything anymore. He had left this *dunya* (life of this world) and had entered into the *Aakhirah* (the Hereafter) and his inheritance will remain for those people who are still alive. Then should not the person have made his will earlier? Should he not have given charity whilst he was strong, hoping to be rich and fearing poverty?

This is the nature of the people today, they say: "Hoard your white Dirham for your black day." They hoard this money for themselves for when they become old. They are covetous of this wealth. The generous person is the one who gives away his own

wealth when his own soul is attached to it. As for the one who is on the brink of death and who says: "Give so and so such and such amount," he is a miser and is not generous. Rather, a truly generous person is one who gives charity whilst he holds onto his life and also whilst he loves this wealth very much.

The Insignificance of this World

The next hadeeth is narrated by Jaabir ibn 'Abdullaah: The Messenger of Allaah *sallallaahu 'alayhi wa sallam* passed by the market place coming from the direction of 'Aaliyah and people were around him. He passed by a dead kid goat (i.e. a baby goat) which had very short ears. He held it by its ears and said: "*Who amongst you would like to have this for a dirham?*" They (the Companions) said: We would not want it even for less than that! What can we do with it? He said: "*Do you wish to have it (for any price)?*" They said: By Allaah, even if it were alive it (we would not want it), as it has very short ears, let alone now when it is also dead! The Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "*By Allaah, this world is more insignificant to Allaah than this (goat) is to you all.*"²³

Let us return to the hadeeth. He passed by the market place "*and the people were around him.*" Here I would like to pause a little in order to remind people about some of the guidance of the Prophet *sallallaahu 'alayhi wa sallam* that most of the Shaykhs of today have neglected.

The Shaykhs of today walk with their students behind them. This was not the way of the Messenger of Allaah *sallallaahu 'alayhi wa sallam*. The ahaadeeth describing this are many and the following is from them: "He used to walk side by side with Abu Bakr and side by side with Abu Hurayrah; and they all walked with each other."

Moreover, it is authentically proven that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* used to say to his Companions *radiallaahu 'anhum*, when he used to walk with them: "*Walk in front of me and leave my back for the angels.*"²⁴

Here he highlights two matters from one saying. People do not see angels, they see only people. Therefore, if anyone saw the Messenger *sallallaahu 'alayhi wa sallam* walking, they would only see people walking in front of him. The Prophet *sallallaahu 'alayhi wa sallam* said in the authentic hadeeth: "*He who humbles himself for the sake of Allaah, Allaah will raise him.*"²⁵ His humbleness raised him to a degree whereby the angels walked behind him. Therefore, is a noble person one behind whom people - good or bad - walk; or is he the one who is followed by those described by Allaah in the following verse: "*They do not disobey what Allaah ordered them to do and do precisely what they are commanded.*" The nobility of the Prophet manifested itself in a visible and an invisible side. The visible side is that the Companions used to walk in front the Prophet and not behind him. The invisible side is that the angels walked behind him.

Of course, the first phenomenon is the one in which we are ordered not to act proudly with our companions and our brothers in faith, even those who may be less than us in knowledge, morals, worship and righteousness. This is enough for us, because Allaah says: "*Do not sanctify yourself. He knows best the ones who are pious.*"²⁶ It is sufficient for us at least, to walk with people side by side. Whosoever intentionally goes against this *Sunnah*, without doubt, does not truly love the Messenger of Allaah *sallallaahu 'alayhi wa sallam*. This is because one's degree of love for him, is based upon following him. This is established in the Qur.aan by the statement of Allaah: "*Say (O Muhammad): If you do love Allaah then follow me; Allaah will love you and forgive you your sins.*"²⁷

So, if this was the case with the Prophet - who was infallible and protected from the whispering of the *Shaytaan* - and this was an indication of the level of humbleness with his Companions, then what can we say about ourselves? We are *not* infallible and are *not* protected from the *Shaytaan*. We must adhere to this *Sunnah* as if it were obligatory. It is better for us to walk with people around us than to walk looking with our eyes at the backs of their shoulders. The statement of the Prophet, at the end of the hadeeth: "*By Allaah, this world is more insignificant to Allaah than this (goat) is to you all,*" is to be reflected upon by people of intellect!

The next authentic hadeeth is similar to the previous hadeeth. Ibn 'Abbaas said: The Prophet passed by a dead goat that had been thrown away by its owners. He said: "*By the One in Whose Hand is my soul, this world is more insignificant to Allaah than this is to its owner.*"

Sahl ibn Sa'd said that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "*If this world were worth as much to Allaah as the wing of a mosquito, He would not have given a disbeliever even a sip of water.*"²⁸

Salmaan said: Some people came to the Prophet *sallallaahu 'alayhi wa sallam* and he asked them: "*Do you have food?*" They said: Yes. He asked: "*Do you have drink?*" They said: Yes. He said: "*Verily their outcome is like the outcome of this world, one of you stands behind his house holding his nose from their bad smell.*" This is the similitude of this world. What is the eventual outcome of food and drink? They change to stool and urine. Therefore, a person hates the smell for himself. This is the similitude of the outcome of this World.

The following hadeeth has the same meaning. Ubayy ibn Ka'b said that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "*Indeed the food of the son of Aadam is like the example of the world. Even if he puts spices and seasoning into it, see what becomes of it.*"²⁹

What is the eventual outcome of spices and seasoning in his food? Look at what it becomes! Likewise, this world becomes a similar thing except that which is for Allaah. The next hadeeth explains this.

Abu Hurayrah narrated that the Prophet *sallallaahu 'alayhi wa sallam* said: "The world and all that it contains is cursed, except for the remembrance of Allaah and what supports it; or a Scholar and a student."³⁰

In Conclusion

This is the reality of this world in the *Sharee'ah*, it has no value. The similitude of this world is like good food and drink: its outcome is decay. The exceptions are those things which are done for Allaah whether remembrance of Allaah, knowledge or even food because it helps to support the worship of Allaah. These things are among the deeds of man that endure in this fleeting life. The goal behind these ahaadeeth is that a person should not be overly concerned about this world, except with which is sufficient to keep him alive and strong; and sufficient enough to be able to accomplish the worship of his Lord. For if his wealth is greater than this, it will only benefit him by the amount of good that he does by helping others; otherwise, he is going to leave this wealth behind and it will not benefit him at all. However, what will benefit him are the righteous actions that he has done.

We ask Allaah not to put love of this world in our hearts, but to guide us to earn in this life what helps us to worship and obey Him. And all praise is for Allaah, Lord of the Worlds.

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References

1. Taken from *al-Hijra* magazine (vol.4 no.2) Shawwaal1411/August 1990. Footnotes are from the Editors of *al-Ibaanah*.
2. **Saheeh:** Related by al-Bazaar and al-Albaanee authenticated it.
3. Related by al-Bukhaaree and Muslim.
4. Soorah Kahf 18:110.
5. Ibn Katheer says in *Tafseer Qur'aan ul-'Adheem* (3/114):
"Thus, for an action to be acceptable it has to fulfill two conditions. *Firstly:* It must be sincere for Allaah alone. *Secondly:* It must be correct and in accordance with the *Sharee'ah*. So if the action is sincere, but not correct, it will not be accepted."
6. Related by al-Bukhaaree (5/301) and Muslim (no.1718) - from 'Aishah *radiallaahu 'anhu*.
7. Sooratul-Maa'idah 5:3.
Imaam ash-Shaatibee relates in *al-'Itisaam* (1/49):
"Imaam Maalik - *rahimahullaah* - said: Whosoever introduces into Islaam an innovation has lied against the message of Muhammad *sallallaahu 'alayhi wa sallam*. Since Allaah has said: "This day have I completed your *Deen* for you." So whatever was *not Deen* that day, cannot be considered as part of the *Deen* today."
8. Ash-Shaatibee says in *al-'Itisaam* (1/37) about the *Sharee'ah* definition of *Bid'ah*: "A newly invented way in the *Deen*, in imitation of, or corresponding to the *Sharee'ah*, through which nearness to Allaah is sought. This action not being supported by any authentic proof - neither the action itself, nor the way in which it is performed."
9. **Saheeh:** Related by Muslim (6/153) from Jaabir ibn 'Abdullaah. The additional wording "*and all that misguides, misguides to the Fire.*" is related by an Nasaa'ee (1/224) with a *Saheeh isnaad* - as Ibn Taymiyyah has mentioned in *al-Fataawaa* (3/58).
10. Related by Muslim (no.2985) and Ibn Maajah (no.4202) - from Abu Hurayrah *radiallaahu 'anhu*.
11. **Saheeh:** Related by Ibn Maajah (1/539) and Ahmad (2/441) - from Ibn 'Umar *radiallaahu 'anhu*.
12. The evidences to refute the notion of *Bid'ah Hasanah* (good innovation) are many. However, for the sake of brevity, only one will be mentioned:- The Sahaabee 'Abdullaah ibn 'Umar *radiallaahu 'anhu* said - as is related by ad-Daarimee in *al-Madkhal ilas-Sunan* (no.191) with a *Saheeh isnaad* -: "Every innovation is misguidance, even if the people regard it as something good."
13. Sooratul-Anbiyaa 21:35.
14. Related by Muslim (2/175-176) and Ibn Maajah (2/320) - from Abu Hurayrah *radiallaahu 'anhu*.
15. **Saheeh:** Related by Ahmad (3/71) and authenticated by al-Albaanee in *as-Saheehah* (no.1241) that the Prophet was asked: What is *Toobaa*? So he *sallallaahu 'alayhi wa sallam* said: "A tree in Paradise, which would take a traveller one hundred years to traverse. The clothes of the people of Paradise are taken from it."
16. Part of a hadeeth *Qudsee* - related by al-Bukhaaree and Muslim from Abu Hurayrah *radiallaahu 'anhu* - in which the Prophet said that Allaah said: "I have prepared for my righteous slaves what no eye ..."
17. Soorah Ra'd 13:29.
18. **Saheeh:** Related by al-Aajurree in *al-Ghurabaa* (pp.15-16) from Ibn Mas'ood. The isnaad is *Saheeh* as al-Albaanee states in *as-Saheehah* (no.1273).
19. Related by Ahmad and Muslim - from Abu Hurayrah *radiallaahu 'anhu*.
20. Sooratul-'Aadiyaat 100:8.
21. Sooratudh-Dhaariyaat 51:56.
22. Soorah at-Takaathur 102:1
23. Related by Muslim and Ahmad.
24. **Saheeh:** Related by Abu Nu'aym in *Hilyatul-Awliyaa* (7/117) from Jaabir *radiallaahu 'anhu*. It was authenticated in *as-Saheehah* (no.1557).
25. Related by Muslim (16/141), ad-Daarimee (1/396) and others - from Abu Hurayrah *radiallaahu 'anhu*.
26. Sooratun-Najm 53:32.
27. Soorah Aal-Imraan 3:31.
28. **Saheeh:** Related by at-Tirmidhee (no.2436) and al-'Uqaylee in *ad-Du'afaa* (no.250) and it was authenticated in *as-Saheehah* (no.943).
29. **Hasan:** Related by Ibn Hibbaan in his *Saheeh* (no.2489) and at-Tabaraanee in *al-Kabeer* (1/27/2) and authenticated in *as-Saheehah* (no.382).
30. **Hasan:** Related by Ibn Maajah (no.4112) and authenticated in *Saheehul-Jaami'* (no.3414).

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THE YEARNING

Al-Haafidh Ibn Rajab (d.795H) relates in *Fadhlul-'Ilmus-Salaf 'alal-Khalaf* (p.63), that Imaam ash-Shaafi'ee (d.204H) - *rahimahullaah* - said:

"O my soul, it is not for a few days patience,
As if her extent were a few dreams.
O my soul, pass quickly on through this world,
And leave it, for indeed life lies ahead of it."

"Ask the People of Knowledge If you do not know."

With the Shaykh, the *Faqeeh*
Muhammad ibn Saalih al-'Uthaymeen

Q.1 Is *da'wah* (calling) to Allaah obligatory upon every Muslim man and woman, or is it to be left for the Scholars and the students of knowledge only? Is it permissible for the lay person to do *da'wah* to Allaah?

A.1 Shaykh ibn al-'Uthaymeen - *hafidhahullaah* - replied:

"When a person has knowledge and insight into that which he is calling to, then there is no difference between the one who has a great amount of knowledge, or a student of knowledge who has recently started in pursuit of knowledge or a lay person - as long as he has certain knowledge of the issue at hand. The Prophet *sallallaahu 'alayhi wa sallam* said: 'Convey from me, even if it is one verse.'¹ So it is not a condition upon the *daa'ee* (the one calling) to attain a great amount of knowledge, but the condition is that one must have knowledge of what one is calling to. If this calling is established upon ignorance and built upon emotion and passion, then it is not permissible.

Thus, we see that some of the brothers who call to Allaah, they do not have except a little knowledge. We see them, due to their strong emotions, prohibiting that which Allaah has not prohibited, whilst making obligatory that which Allaah has not made obligatory upon His worshippers. This is a very dangerous matter, since permitting what Allaah has made *haraam* (unlawful) is like prohibiting what Allaah has made *halaal* (lawful). So when they begin prohibiting people for making a particular matter *halaal*, then others will rebuke them for making it *haraam*. Allaah - *the Most High* - says: "And do not say, concerning that which your tongues falsely put forward, 'This is lawful and this is forbidden,' so as to invent lies against Allaah. Indeed, those who invent lies against Allaah will never prosper."² As for the lay person, then he must not call to Allaah if he does not have knowledge. Rather, it is essential to have knowledge - in accordance with the saying of Allaah - *the Most High* - : "Say: This is my path. I call to Allaah upon sure knowledge."³ So it is a must to call to Allaah upon knowledge. However, if a matter is clearly known to be evil or good, then one can command it - if it is good, or forbid it - if it is evil.

So the callers to Allaah must start with knowledge. Whosoever calls to Allaah without knowledge, then such a person will cause greater harm than good - as is evident. So it is obligatory for a

person to first acquire knowledge, then to do *da'wah*. As for the clear evils and that which is clearly good, then the good is enjoined and the evil prohibited."⁴

Q.2 What is the difference between a Scholar and a *daa'ee*?

A.2 "The difference between the Scholar and the *daa'ee* is clear. The *daa'ee* is one who strives to convey the message of the *Sharee'ah* to the servants of Allaah. He calls them to it, sometimes by means of *targheeb* and *tarheeb* (persuasion and deterring).

The Scholar is one to whom Allaah has given knowledge and who may or may not be a *daa'ee*. However, if the Scholar is not a *daa'ee*, then he is extremely deficient in his knowledge and is not a complete inheritor of the Messenger of Allaah *sallallaahu 'alayhi wa sallam*. This is because the Prophets - *may Allaah's peace be upon them all* - did not bequeath the *dirham* or *deenaar* as inheritance, but they bequeathed knowledge - as the Prophet *sallallaahu 'alayhi wa sallam* said: "Indeed, the Scholars are the inheritors of the Prophets and indeed the Prophets do not leave behind them the *deenaar* nor the *dirham* as inheritance, they leave only knowledge behind as inheritance. So whosoever acquires it, acquires a huge fortune."⁵ Consequently, whosoever acquires knowledge and calls to Allaah, then such a person has truly inherited from the inheritance of the Prophets - in proportion to what he establishes and implements of their prescribed laws.

As for the saying of some of the people that it is permissible to become a *daa'ee* without knowledge, then if they mean a *daa'ee* without a huge amount of knowledge, able to give *fataawaa* (legal verdicts and judgements), explain and deduce issues from their proofs - then it is possible to accept this saying. However, if they mean a *daa'ee* not having knowledge what to do *da'wah* with, nor having knowledge what to do *da'wah* too - then there is no doubt that this cannot be. And I warn people from calling to the truth in this manner, since the harm caused is greater than the good achieved - as is witnessed!"⁶

Q.3 Allaah says: "And your Lord says: Call upon Me and I will respond to your supplication."⁷ So why is it that a person's

du'aa (supplication) is sometimes un-answered?

A.3 The honourable Shaykh answered by saying:

"All praise is due to Allaah, Lord of the worlds. The *Salaah* (prayers) and *Salaam* (peace) of Allaah be upon our Prophet Muhammad; and upon his Family and Companions. I ask Allaah for the ability to be correct in belief, speech and actions, for myself and for my brothers.

Allaah says: "And your Lord says: call upon Me and I will respond to your call. Verily those who are too arrogant to worship Me will enter Hell in humiliation." The questioner stated that he did indeed invoke Allaah - *the Mighty and Majestic* - but was not answered by Allaah. So he is in doubt with respect to this noble verse, in which Allaah promises to answer the one who supplicates to Him, and Allaah - *the One free from all imperfections* - never breaks His promise.

The clarification of this is that there exists certain conditions that must be fulfilled, in order for supplications to be answered. These conditions are:-

Firstly: Sincerity to Allaah - *the Mighty and Majestic*. That is to say, one must be sincere in his supplication, so he turns to Allaah - *the One free from all imperfections* - with an attentive heart, being truthful in his turning to Him, knowing that Allaah - *the Most Perfect, the Most High* - is capable of answering his supplication and hoping to be answered.

Secondly: During supplication, the caller should feel that he is in great need of Allaah - *the Most Perfect, the Most High* - in fact in dire need; and that only Allaah alone answers the supplication of the one in distress and the One who removes evil.

Thirdly: The caller should refrain from unlawful (*haraam*) matters, since this acts as a barrier between the caller and his supplication being answered - as has been established in the authentic hadeeth, from the Prophet *sallallaahu 'alayhi wa sallam* who said: "Indeed Allaah - *the Most High* - is good and accepts only that which is good. Allaah has ordered the Believers to do that which He commanded the Messengers. Allaah - *the Most High* - has said: "O you Messengers! Eat of the good things and do righteous actions."⁸ And He - *the Most High* - says: "O you who Believe! Eat of the good things wherewith We have provided you."⁹ Then he mentioned (the case of) a man who, having journeyed far is dishevelled and dusty and who spreads out his hands to the sky (saying): O Lord! O Lord! - whilst his food is unlawful, his drink unlawful and he is nourished unlawfully. So how can he be answered!"¹⁰

So the Prophet *sallallaahu 'alayhi wa sallam* explained the unlikelihood that this person's supplication would be answered, even after fulfilling the apparent factors which aid the supplication being answered; which are:-

One: Raising ones' hands towards the sky - meaning to Allaah, *the Mighty and Majestic*, since He is above the skies, above His 'Arsh

(throne). Extending the hands out towards Allaah - *the Mighty and Majestic* - is amongst the causes of response; as is shown in the hadeeth related by Imaam Ahmad in his *Musnad*: "Indeed your Lord is Alive, Most generous. He feels shy that when his servant raises his hands towards Him, calling upon Him, that He should rebuff him empty, having nothing."¹¹

Two: This man called upon Allaah - *the Most High* - using the name *Rabb* (Lord). Seeking the means of approach (*tawassul*) to Allaah with this name is also regarded as one of the causes of response to the supplication because the *Rabb* is the Creator, the Owner, the Governor of all affairs - so the reigns of the Heavens and the earth are in His Hands. Due to this, you will find that most of the supplications made in the Generous Qur'aan are by this name: "Our Lord! We have heard the call of one calling us to faith: 'Believe you in the Lord,' and we have believed. Our Lord! Forgive us our sins, and remit from us our evil deeds, and take to Yourself our souls in the company of the righteous. Our Lord! Grant us what You did promise unto us through Your Messengers, and do not disgrace us on the Day of Judgement, for You never break Your promise. And their Lord has accepted of them, and answered them: Never will I suffer to be lost the work of any of you, be he male or female ..."¹² So seeking the means of approach to Allaah - *the Most High* - by this name is one of the causes of response to the supplication.

Three: This man was a traveller, and journeying is often a cause for response to the supplication, because a person feels more in need of Allaah - *the Mighty and Majestic* - when travelling, than when a person is resident with his family. He was dusty and dishevelled, seeming very insignificant in himself, as if the most important thing to him was to retreat to Allaah and to call upon Him - in any condition he may be - whether dusty and dishevelled, or in ease and opulence. Being dusty and dishevelled is also instrumental, like in the hadeeth attributed to the Prophet *sallallaahu 'alayhi wa sallam*: "Allaah descends to the lowest heaven in the evening on the day of 'Arafah, boasting to the angels about those standing at 'Arafah; and says: They came to me dusty and dishevelled from all directions."¹³

However, these factors did not bring about anything, because his food, drink, clothing and nourishment were all unlawful. So the Prophet *sallallaahu 'alayhi wa sallam* remarked: "So how can he be answered!"

Therefore, if these conditions are not satisfied, then the question of being answered will seem distant. However, if they are satisfied and the one supplicating is still not answered, then this is due to a wisdom which Allaah - *the Mighty and Majestic* - knows and the supplicating one does not know what this wisdom is; and maybe that you like a thing and it is bad for you.

Thus, when these conditions are fulfilled and the one supplicating is not answered, then either he has been protected from an evil which is greater than what he has asked for, or Allaah stores it for him, until the Day of Resurrection, and he then gets a greater reward. This is so, because the one calling - invoked Allaah,

fulfilled the conditions and was not answered or was saved from a greater evil - is in the position of having carried out the causes and being prevented from being answered and therefore has a two-fold reward. Once for supplicating, and another for his trial of not being answered. So that which is greater and more complete is stored for him with Allaah - *the Mighty and Majestic*.

Also of importance is that the one supplicating should not express that he is not being answered, for this action in itself is a reason for the supplication not being answered - as the Prophet *sallallaahu 'alayhi wa sallam* said: "*A servant's prayer continues to be answered as long as he does not ask for anything sinful or breaking ties of relations, as long as he does not become impatient.*" It was said: How does one become impatient O Messenger of Allaah? He said: "*He says: I have supplicated, I have supplicated, but it has not been answered. Thereby becoming despondent and abandon supplicating.*"¹⁴ So it is not befitting that the one supplicating should become impatient about being answered, then become dissatisfied and dispondant, thereby abandoning supplication. Rather, one should beseech Allaah, since every supplication you make to Allaah is an act of worship, which brings you closer to Him and increases your reward.

So my brother, you should take to supplication in all affairs, be it general or specific, in difficulty or in ease. And if it was that supplication was only a means of worshipping Allaah - *the One free from all imperfections, the Most High* - then it would still be befitting that a person strives in this. And with Allaah lies the success and ability."¹⁵

Q.4 What are the conditions and requirements of making *takfeer* (passing a judgement that a Muslim has left the fold of Islaam and has become a disbeliever), and what is the ruling regarding a person who commits an act of *kufir* (disbelief) in jest?

A.4 "The ruling about making *takfeer* upon a Muslim is dependant upon two conditions:-

Firstly: That the proof has been established that this is a matter which is from disbelief (i.e. which can cause a person to become a disbeliever).

Secondly: Then applying this ruling to one who does such an act, having knowledge that this action is an act of *kufir* (disbelief) and intending it.

However, as for the person who is ignorant, then he does not become a *kaafir* (disbeliever) by such an act - due to the saying of Allaah - *the Most High*: "**Whosoever opposes the Messenger, even after guidance has been plainly conveyed to him, and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell; what an evil destination.**"¹⁶ As His saying: "**And Allaah will never misguide a people after He has guided them, until He makes clear to them as to what they should avoid.**"¹⁷ And His saying:

"**And We never send punishment until We have sent a Messenger (to give warning).**"¹⁸

However, if such a person is one who has transgressed by intentionally turning away from learning and seeking clarification, then he is not excused - such as the one who comes to know that such and such an action is an act of *kufir*, but he does not try to confirm it, nor does he attempt to seek further clarification - then such a person will not be excused in this case.

If, however, the person did not intentionally intend to commit *kufir* by such an action, then he will not be judged as a *kaafir* (disbeliever) on the basis of that action. For example: Being compelled to commit *kufir*, whilst the heart is at peace with *eemaan* (faith). Or the example of one who loses control over his thoughts and does not know what he is saying - due to extreme joy, or other similar reasons. Such as the saying of the owner of the camel, so he lay under a tree waiting for death; and then suddenly the camels reigns are caught by the tree, so he takes hold of them and says: "O Allaah! You are my Slave and I am Your Lord,"¹⁹ committing a grave mistake due to his extreme joy.

However, as for the one who commits an act of disbelief in jest, then he becomes a disbeliever, due to him intending disbelief - as the people of Knowledge have duly stipulated."²⁰

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References

1. Related by al-Bukhaaree (no.3461) from 'Abdullaah ibn 'Amr *radiallaahu 'anh*.
2. Soorah Nahl 16:116-117
3. Soorah Yoosuf 12:108
4. *As-Sahwatul-Islaamiyyah* (pp.75-76) of Shaykh Ibn al-'Uthaymeen.
5. Hasan: Related by Abu Daawood (no.3641), and Ibn Maajah (no.223), from Abud-Dardaa *radiallaahu 'anh*. It was authenticated by Shaykh al-Albaanee in his checking to *Sharhus-Sunnah* (1/276).
6. *As-Sahwatul-Islaamiyyah* (pp.76-77) of Shaykh Ibn al-'Uthaymeen.
7. Soorah Ghaafir 40:60
8. Soorah Mumin 23:51
9. Soorah Baqarah 2:172
10. **Saheeh:** Related by Muslim (no.1015) from Abu Hurayrah *radiallaahu 'anh*.
11. **Saheeh:** Related by Ahmad (5/438), Abu Daawood (no.1488) and others. It has been authenticated by al-Haafidh Ibn Hajar in *Fathul-Baaree* (11/143).
12. Soorah Aal-'Imraan 3:193-195.
13. Related by Ibn Hibbaan (no.1006), Ibn Abec Ya'laa (no.2071) and others - and the hadeeth contains some weakness as al-Haythamee indicated in *al-Majma'* (2/253).
14. **Saheeh:** Related by Muslim - from Abu Hurayrah.
15. From *Majmoo' Fataawaa war-Rasaa'il* (no.155) of Shaykh Muhammad ibn Saalih al-'Uthaymeen - *hafidhahullaah*.
16. Soorah Nisaa' 4:115
17. Soorah Tawbah 9:115
18. Soorah al-Israa 17:15
19. Related by Muslim (no.6611) from Anas *radiallaahu 'anh*.
20. *Majmoo' Fataawaa war-Rasaa'il* (no.341).

The Ultimate CONCERN

By Shaykh 'Alee Hasan al-Halabee¹

The Loftiest Goal

It will not be hidden from the one who has knowledge of the Book and has studied the *Sunnah*, that the loftiest goal and the highest aim which the Muslim works to implement in himself and amongst the people is: The worship of Allaah - *the Mighty and Majestic*. There is no way to keep this worship pure and unblemished, except by knowing true *Tawheed* of Allaah (to single out Allaah alone for worship). The *daa'ee* (caller) who knows this way will find it very difficult to implement, yet he does not make this an obstacle in his way, since day and night in his *da'wah* (call), he is an embodiment of the saying of our Prophet *sallallaahu 'alayhi wa sallam*: "*The people who receive the severest trials are the Prophets, then those most like them and then those most like them.*"² How can this not be the case whilst he is following his *sallallaahu 'alayhi wa sallam*'s path, taking his life as an example and following his way!

The Hardships

"So the ones most like them, then those most like them, are the pious who follow their method and approach in calling to Allaah, and who call to what they called to: *Tawheed* of Allaah and making worship sincerely for Him alone, and rejecting *Shirk* (associating partners with Allaah in those things that are particular to Him). So they will meet with similar harm and misfortune as was met by their example, the Prophets. Because of this, you see many of the *daa'ees* (callers) turning away from this difficult way and rugged path. Since the *daa'ee* who follows it will meet opposition from his mother, his father, his brother, those whom he loves and his friends; and he will have to face the community and its hostility, its mockery and harms. Instead, they deviate and turn their attention to aspects of Islaam which do have importance - and will not be denied by anyone believing in Allaah. But these areas do not carry the difficulty, hardship nor ensuing mockery and harm, particularly in Islaamic societies. Since the majority of the Islaamic *Ummah* (community) rally around this type of *daa'ee*, surrounding them with a ring of respect and honour - not mockery and harm - unless they threaten the rulers, or their authority, in which case they are restrained by force - such as the political parties, which oppose the rulers and threaten their positions. So when this is the case, the rulers show no affection for them, whether they are ones near to them or related, Muslim or *kaafir*.

Whatever the case, we say to those *daa'ees*, that however much noise they make and however much they raise their voices in the name of Islaam, check yourselves, because you have deviated from Allaah's way and His Straight and clear Path which was followed by the Prophets and their followers, in calling to the *Tawheed* of Allaah and making the *Deen* sincerely for Him. So however much you move around and raise your voices in the name of Islaam, then still you are deviating from the way of the Prophets which Allaah laid down. Whatever your efforts to cause your *da'wah* (call) and your way to materialise - then you are pre-occupying yourselves with the means at the expense of the end - and the means is useless if it harms the end; and is given undue importance at its expense!"³

The Prophetic Methodology

Islaam has many branches and various parts, so it is essential: "To begin with what is of greatest importance, then that which follows in importance, Thus, the first thing to give *da'wah* to is the correction of '*Aqeedah* (beliefs) by ordering that worship be made sincerely for Allaah and forbidding *Shirk*, then ordering the establishment of Prayer and payment of *Zakaah* and carrying out the obligatory duties and avoiding forbidden acts. This was the way of all the Messengers, as He - *the Most High* - says:

"We assuredly sent to every people a Messenger (commanding): Worship Allaah and turn away from *at-Taaghoot*."⁴

"Not a Messenger did We send before you, except that We revealed to him: That none has the right to be worshipped except Me, therefore worship Me."⁵

The life of the Prophet *sallallaahu 'alayhi wa sallam* and his way in calling to Allaah is the best example and his method the most perfect. Since he remained for years calling the people to *Tawheed* and forbidding them from *Shirk*, before ordering them with Prayer, *Zakaah*, Fasting and *Hajj*; and before he forbade them from usury, fornication, stealing and unlawful killing."⁶

Planting the Correct '*Aqeedah*

Thus, the most fundamental principle is to establish the worship of Allaah - *the Mighty and Majestic* - as He - *the One free from all*

defects - says:

"I did not create Jinn and man except to worship Me."⁷

This cannot be except through realising the *Tawheed* of Allaah - *the Majestic* - in knowledge, action, in everyday life and in *Jihaad*. You will find many *daa'ees* calling to Islaam - and groups and parties within Islaam - using up their lives and wasting their youth [apparently] gasping for the rule of Islaam, or seeking establishment of the Islaamic State. However, if you examine them, you will find them immersed in acts contrary to the *Sharee'ah* (Islaamic Laws) and *Shirk* and *Bid'ah* (innovation), except for those upon whom my Lord - *the One free from all defects* - has had mercy upon. Forgetting, or pretending to forget; ignorant or feigning ignorance that: "Establishing the rule of Islaam in any land will not come about by the likes of these ways. And that it will not be except through a long and slow way - which keeps in mind the rule and not the summit; and begins with planting '*'aqeedah* (beliefs) anew and cultivation of Islaamic manners. This way, which appears slow and very long, is the shortest and quickest."⁸

"Achieving implementation of the Islaamic order and rule by the *Sharee'ah* (Law) of Allaah is not a short term goal, since it cannot be achieved until whole societies - or at least a good portion of them, having sufficient weight in the society - are taken to a correct understanding of the Islaamic '*'aqeedah*, then of the Islaamic system; and to correct Islaamic training upon the manners of Islaam, however long that takes and however slow the stages."⁹

In summary "Establishment of the *Sharee'ah*, application of the *Hudood* (prescribed punishments), establishment of the Islaamic State, avoidance of what is forbidden and carrying out what is obligatory, all of these things are from the rights of *Tawheed* and things that render it complete; and they follow on from it. So how can secondary matters be given such importance that the primary matter is neglected?

It is my view, that the contradictions of the groups and parties to the way of the Messenger, in calling to Allaah, occurs due to their ignorance of this way - and the ignorant person should not be a *daa'ee*. Since the most important condition for *da'wah* (calling to Islaam) is knowledge, as He - *the Most High* - says concerning His Prophet:

"Say: This is my way. I do call to Allaah upon knowledge, I and those who follow me. Glory be to Allaah! Never will I associate partners with Him."¹⁰

The most important attribute of a *daa'ee* is knowledge ... The followers of the Messenger are upon a single way and do not differ. Rather those who differ are those who diverge from this way, as He - *the Most High* - says:

"Verily this is My Straight Path, so follow it; and do not follow other paths, they will take you away from His Path."¹¹¹²

The Muslim's Aim and Purpose

In conclusion: "*Tawheed* is the starting point for *da'wah* to Allaah and is its goal. There can be no *da'wah* to Allaah without it, even if it takes upon itself an Islaamic name and attributes itself to it. Since all the Messengers - and at their head, the most noblest of them and their seal, Muhammad *sallallaahu 'alayhi wa sallam* - had at its beginning, goal and end of their *da'wah*, the *Tawheed* of Allaah. So every Messenger sent to his people began by saying:

"O people! Worship Allaah. None has the right to be worshipped except Him."¹³¹⁴

This is the highest goal for the Muslim and his loftiest aim, for which he strives all his life, exerting himself and propagating it amongst the people and implanting it amongst the creation. "And the Creator, who made ready for His servants, everything required for their well-being of their world, is the same One who prescribed the *Deen* of Islaam for them and guaranteed its preservation forever. And His care in preserving the *Deen* is greater, since that is the purpose of this world. Allaah - *the Mighty and Majestic* - says:

"I did not create Jinn and Man except to worship Me."¹⁵

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1. Taken from *Ad-Da'wah Ilallaah Baynat-Tajammu'il-Hizbee wat-Ta'aawunish-Shar'ee* (pp.33-39) by the Shaykh - from the first chapter: "The Muslims' Aim and Purpose."
2. Reported by at-Tirmidhee (no.2400), Ibn Maajah (no.4023) and others - from Sa'd ibn Abec Waqqaas. The isnaad is Hasan.
3. *Manhajul-Anbiyaa lid-Da'wah ilallaah fehil-Hikmah wal-'Aql* (p.31) of Shaykh Rabee' ibn Haadee.
4. Soorah Nahl 16:36.
5. Soorah Anbiyaa 21:25.
6. Slightly adapted from the introduction of Shaykh Saalih ibn Fawzaan to *Manhajul-Anbiyaa* (p.9).
7. Soorah adh-Dhaariyaat 51:56.
8. *Limaadha A'damoonee* (p.67) of Sayyid Qutb.
9. *Limaadha A'damoonee* (p.29).
10. Soorah Yoosuf 12:108.
11. Soorah An'aam 6:153
12. Slightly adapted from the introduction of Shaykh Saalih ibn Fawzaan to *Manhajul-Anbiyaa* (p.8).
13. Soorah A'raaf 7:59, 65, 73, 85
14. *Manhajul-Anbiyaa* (p.11) of Shaykh 'Abdur-Rahmaan 'Abdul-Khaaliq.
15. *At-Tankeel* (1/48) of 'Allaamah al-Mu'allamee al-Yamane.

Usoolus-Sunnah

by the Imaam of *Ahlus-Sunnah wal-Jamaa'ah*

Imaam Ahmad bin Hanbal

(164-241H) *rahimahullaah*

The Text

Shaikh Abu 'Abdullaah Yahyaa ibn Abil-Hasan ibn al-Bannaa narrated to us saying: My father Abu 'Alee al-Hasan ibn 'Umar ibn al-Bannaa related to us, saying: Abul-Husain 'Alee ibn Muhammad ibn 'Abdullaah ibn Bushraan al-Mu'addil related to us, saying: 'Uthmaan ibn Ahmad ibn as-Sammaak reported to us, saying: Abu Muhammad al-Hasan ibn 'Abdul-Wahhaab, Abun-Nabr narrated to us, reading it to him from his written copy in the month of *Rabee'ul-Awwal*, in the year two hundred and ninety-three (293H), who said: Abu Ja'far Muhammad ibn Sulaimaan al-Munqaree, in Basrah, related to us, saying: 'Abdoos ibn Maalik al-'Attaar narrated to me, saying:¹ I heard Abu 'Abdullaah Ahmad ibn Hanbal ² - *radiallaahu 'anh*u - say:

"The Fundamental Principles of the *Sunnah*³ with us⁴ are:

Clinging to that which the Companions⁵ of Allaah's Messenger *sallallaahu 'alayhi wa sallam* were upon, taking them as our example to be followed,⁶ avoiding Innovation;⁷ and every Innovation is misguidance.⁸

Commentary

[1] This is the *isnaad* (chain of narration connected to the text) which - just as in the case with the *hadeeth* (narrations) of the Prophet *sallallaahu 'alayhi wa sallam* - helps ascertain whether or not the statement and the ascription is authentically related back to the one it is being reported from. As regards the importance of the *isnaad*, then a few statements from the Scholars of the early generations will be mentioned.

Sufyaan ath-Thawree (d.161H) - *rahimahullaah* - said:
"The *isnaad* is the weapon of the Believer. So if he has no weapon, with what will he fight?"¹

Ibn al-Mubaarak (d.181H) - *rahimahullaah* - said:
"The *isnaad* with me is from the *Deen*. If there were no *isnaad*, then whosoever wanted would relate whatever they wanted. However, when it is said to him: 'Who narrated to you?' He remains silent."²

As regards the ascription to Imaam Ahmad, then a number of Scholars have agreed to its ascription from 'Abdoos ibn Maalik al-'Attaar - one of the close students of the Imaam - and from these verifying Scholars are: Ibn Abee Ya'laa in *Tabaqaatul-Haanabilah* (1/241-246), al-Laalikaa'ee in *Sharh Usool Triqaad Ahlus-Sunnah wal-Jamaa'ah* (1/158-164) and also Ibn al-Jawzee in *Manaaqib Ahmad* (pp.222-228).

The text of this brief '*aqeedah* was first printed by Daarul-Manaar in *al-Mujaahid* magazine (nos.28-29, Sha'baan - Ramadhaan 1411H); and the original is a manuscript copy, transcribed by the

Shaykh and *muhaddith*, Muhammad Naasirud-Deen al-Albaanee, *hafidhabullaah*, in the month of Sha'baan 1374H, from the manuscript copy (no.68, Q.10-15) which is housed at the *Dhaahiriyyah* library in Damascus, Syria. We ask Allaah - *the Most High* - to grant us the ability to serialize the introduction of this valuable and concise tract, adding to it - for the benefit of the honourable readers - a brief commentary and explanation.

[2] He is Abu 'Abdullaah Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanee - the Imaam of *Ahlus-Sunnah wal-Jamaa'ah* in his time. Born in Baghdaad in *Rabee'ul-Awwal*, 164H, he attended the circles of Qaadee Abu Yoosuf (the student of Abu Haneefah) - *rahimahullaah* - where he studied *Fiqh*. He left this in favour of *Hadeeth*, which he began to study at the age of thirteen - having already memorised the Qur'aan at a young age. He travelled extensively acquiring and learning *ahaadeeth* from over two-hundred and eighty teachers. From them are: Wakee' ibn al-Jarraah, Yahyaa ibn Sa'eed al-Qattaan, 'Abdur-Rahmaan ibn Mahdee, Sufyaan ibn 'Uyainah, ash-Shaafi'ee, Yazeed ibn Haroon and others - *rahimahumullaah*. He underwent severe torture and trial due to defending the correct '*aqeedah* - the '*aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah* (the Prophet *sallallaahu 'alayhi wa sallam*, his Companions and those who followed them in '*aqeedah* and *manhaj*) - being from those who were foremost in clinging on to their way, whilst shunning the innovations.

Abu 'Umayr said: "May Allaah have mercy upon him. There was no one having greater patience regarding this world than him, nor

anyone more closely resembling those who came before him, nor anyone more rightfully amongst the righteous. This world was presented to him, but he refused it; and innovations he expelled."

In his time he was the Imaam of the People of Hadeeth specifically and the Muslims in general.³

Imaam ash-Shaafi'ee (d.204H) - *rahimahullaah* - said:
"I left Baghdaad and I did not leave behind me a man better, having more knowledge, or greater *Fiqh* (understanding), nor having greater *taghwa* (piety) than Ahmad ibn Hanbal."

Ishaaq ibn Raahawaih (d.238H) said:
"I used to sit with Ahmad and Ibn Ma'een revising ahaadeeth; and I would say: What is the *Fiqh* (understanding) of it? What is its explanation? So they would remain silent except for Ahmad."

Abu Daawood (d.275H) said:
"The lectures of Ahmad were sittings for the Hereafter. He would not mention in them any of the worldly affairs; and I never saw him mention this world."

'Alee ibn al-Madeene (d.234H) - *rahimahullaah* - said:
"Indeed Allaah aided this *Deen* through Abu Bakr as-Siddeeq on the day of the apostacy; and through Ahmad ibn Hanbal on the day of the trial."⁴

Due to these qualities he became a sign for *Ahlus-Sunnah* - as Qutaibah ibn Sa'eed (d.240H) said: "If you see a man loving Ahmad then know that he is a person of *Sunnah*."

And Abul-Hasan al-Ash'aree (d.324H) declared:
"Our saying which we hold and take as our *Deen* is: Clinging to the Book of Allaah, our Lord - *the Mighty and Majestic* - and to the *Sunnah* of our Prophet Muhammad *sallallaahu 'alayhi wa sallam* and what is reported from the *Sahaabah*, the *Taabi'een* and the Imaams of Hadeeth. This is what we cling on to, and also that to which Abu 'Abdullaah Ahmad ibn Muhammad ibn Hanbal - may Allaah enlighten his face, raise up his rank and grant him a huge reward - used to say, distancing ourselves from those who oppose his saying. Since he was the noble and complete Imaam, by whom Allaah made the truth clear, and removed the misguidance, and made the *minhaaj* (methodology) clear, and through whom Allaah annihilated the innovation of the Innovators, the deviation of the deviant and the doubts of the doubters. So may Allaah have mercy upon him, the foremost Imaam."⁵

Taajud-Deen as-Subkee (d.770H) - *rahimahullaah* - said:
"Abul-Hasan al-Ash'aree is the foremost of *Ahlus-Sunnah* after Ahmad bin Hanbal ..."⁶

Ibraaheem al-Harabee (d.285H) - *rahimahullaah* - said:
"I saw Abu 'Abdullaah; and it was as if Allaah had gathered for him the knowledge of the earlier and later people."

Imaam Ahmad bin Hanbal died in the year 241H.

[3] The term (*Sunnah*) here refers to the principles and foundations of the correct Islaamic '*aqeedah* (belief) and *manhaj* (methodology), since the *Salafus-Saaliheen* (the Pious Predecessors) would apply this term to matters of '*aqeedah* and *manhaj* - as can be seen from their books and writings - for example:- (i) *Kitaabus-Sunnah* of Imaam Ahmad bin Hanbal (d.241H). (ii) *As-Sunnah* of al-Athram (d.273H). (iii) *Kitaabus-Sunnah* of Abu Daawood (d.275H) - being part of his *Sunan*. (iv) *Kitaabus-Sunnah* of Ibn Abee 'Aasim (d.287H). (v) *Kitaabus-Sunnah* of 'Abdullaah (d.290H), the son of Ahmad bin Hanbal. (vi) *As-Sunnah* of al-Marwazee (d.292H). (vii) *Sareehus-Sunnah* of Ibn Jareer at-Tabaree (d.310H). (viii) *As-Sunnah* of al-Khallaal (d.311H). (ix) *Sharhus-Sunnah* of al-Barbahaaree (d.329H). (x) *As-Sunnah* of al-'Asaal (d.349H) and (xi) *As-Sunnah* of at-Tabaraanee (d.360H).

The term (*Sunnah*) was employed in this context, to differentiate those matters of '*aqeedah* and *manhaj* that the *Salafus-Saaliheen* were upon, from that which was innovated by the deviant and misguided sects.

[4] Meaning: with the Scholars of *Ahlus-Sunnah wal-Jamaa'ah* and at the head of them in his time was Imaam Ahmad bin Hanbal. And in this regard, the way of the *Salafus-Saaliheen* (the Pious Predecessors) was to point out to the people, the true followers and adherers of the *Sunnah* so that their '*aqeedah* and *manhaj* (methodology) could be learnt and adhered to - as the Imaam Ayyoob as-Sakhtiyaanee (d.131H) - *rahimahullaah* - said: "From the success of a youth or a non-Arab is that Allaah guides him to a Scholar of the *Sunnah*."⁷

And 'Amr ibn Qays al-Mulaa'ee (d.143H) said:
"If you see a youth when he begins to sprout, keeping company with *Ahlus-Sunnah wal-Jamaa'ah* then have hope for him. If you see him keeping company with the people of Innovation then fear for him. Because the youth is according to his initial up-bringing."⁸

[5] (Companions): Arabic: *Sahaabah* or *Ashaab* (singular: *Sahaabee*). As regards the *Sharee'ah* definition of (*Sahaabee*) or (Companion), then:-

Al-Haafidh Ibn Hajar (d.852H) - *rahimahullaah* - said:
"The most correct of what I have come across is that a *Sahaabee* (Companion) is one who met the Prophet *sallallaahu 'alayhi wa sallam* whilst believing in him, and died as a Muslim. So that includes the one who remained with him for a long or a short time, and those who narrated from him and those who did not, and those who saw him but did not sit with him and those who could not see him due to blindness."⁹

Imaam an-Nawawee (d.676H) - *rahimahullaah* - said:
"The correct position, which is that of the great majority, is that every Muslim who saw the Prophet *sallallaahu 'alayhi wa sallam*, even for an hour, then that person is from his *Sahaabah*."¹⁰

Imaam Ahmad (d.241H) - *rahimaullaah* - said:

"Every person who accompanied the Prophet *sallallaahu 'alayhi wa sallam* - whether for a year, a month, a day, an hour, or even just saw him - is from his Companions."¹¹

Imaam al-Bukhaaree (d.256H) - *rahimahullaah* - said:

"He who accompanied the Prophet *sallallaahu 'alayhi wa sallam*, or saw him - from the Muslims - then he is from his *Sahaabah*."¹²

Al-Haafidh Ibn Hajar said in *Fathul-Baaree* (7/1):

"That which al-Bukhaaree states is the saying of Ahmad and the great majority of the Scholars of Hadeeth."

Some of the proofs that the Scholars have used for this are:-

The Prophet *sallallaahu 'alayhi wa sallam*, saying:

"There will come upon the people a time when a group of the people will go off to fight and it will be said to them: Is there any amongst you who have seen Allaah's Messenger *sallallaahu 'alayhi wa sallam*? So they will say: Yes. So victory will be granted to them. then a group will go off to fight and it will be said to them: Is there any amongst you who have seen those who were Companions of Allaah's Messenger *sallallaahu 'alayhi wa sallam*? So they will say: Yes. So victory will be granted to them. Then a group will go off to fight and it will be said to them: Is there any amongst you who have seen those who were companions of the Companions of Allaah's Messenger *sallallaahu 'alayhi wa sallam*? So they will say: Yes. So victory will be granted to them."¹³

The Prophet *sallallaahu 'alayhi wa sallam* also said:

"You will not cease to be upon good as long as there are amongst you those who saw me and accompanied me. By Allaah! You will not cease to be upon good as long as there are amongst you those who saw those who saw me and accompanied me."¹⁴

So these narrations contain a clear proof that a Muslim seeing the Messenger of Allaah *sallallaahu 'alayhi wa sallam* is granted virtue and excellence and is established as being from the *Sahaabah*.

Ibn Katheer (774H) - *rahimahullaah* - said:

"The fact that just seeing him (the Prophet) is enough for one to be called a *Sahaabee* (Companion) is clearly stated by al-Bukhaaree, Abu Zur'ah and others who have written books on the names of the *Sahaabah* - such as Ibn 'Abdil-Barr, Ibn Mandah, Abu Moosaa al-Madanee, Ibn al-Atheer ..." ¹⁵

As regard the statement attributed to the *taabi'ee* and Imaam, Sa'eed ibn al-Musayyib - *rahimahullaah* - concerning the definition of a Companion, then this cannot be used as proof at all.

Al-Haafidh al-'Iraaqee - *rahimahullaah* - says:

"The Third saying is: What is reported from Sa'eed ibn al-Musayyib, that he had not used to count someone as being a *Sahaabee*, except one who accompanied the Prophet *sallallaahu 'alayhi wa sallam* for a year or two and fought along with him in one or two battles. Ibnus-Salaah said: What is meant by this - if it is authentic from him - refers back to what the Scholars of *Usool*

say (i.e. what is meant by companionship language wise). But this definition contains restrictions, which will mean that we do not count as Companions those such as Jareer ibn 'Abdullaah al-Bajalee - who obviously does not fulfill these conditions that are made - but such are people about whom we know no difference of opinion as regards them being Companions. I say (i.e. al-'Iraaqee): This is *not* authentic from Ibn al-Mussayib - since the *isnaad* from him contains Muhammad ibn 'Umar al-Waaqidee - who is *da'eef* (weak) in Hadeeth."¹⁶

[6] Here the Imaam - *rahimahullaah* - explains and lays down the sign-posts for the correct *manhaj* (methodology) - the *manhaj* followed by *Ahlus-Sunnah wal-Jamaa'ah* - and that is the methodology of the best and most excellent of mankind, the Companions, then those who followed them (the *Taabi'een*), then those who followed them (the *Athba'ut-Taabi'een*).

So *Ahlus-Sunnah wal-Jamaa'ah* cling to that which the first three generations of Muslims were upon - the *Salafus-Saalih* - whose excellence has been testified to by the Messenger of Allaah *sallallaahu 'alayhi wa sallam* in his saying: "*The most excellent of mankind is my generation, then those who follow them, then those who follow them.*"¹⁷ And he *sallallaahu 'alayhi wa sallam* said: "*The most excellent Ummah is the generation which I have been sent in, then those who follow them, then those who follow them.*"¹⁸

As regards to the following generations, then they have not been praised with any specific excellence, rather they have, in general, been spoken ill of by the Prophet *sallallaahu 'alayhi wa sallam*. Indeed, in some authentic narrations - after mentioning the excellence of the first three generations - the Prophet *sallallaahu 'alayhi wa sallam* said: "... then there will come a people in whom fatness will appear and who will testify without having been asked to do so."¹⁹ And in another narration: "... then there will come a people in whom you will find no good."²⁰ Also, there occurs in another authentic narration, the wording: "... then there will come a people who will testify without being asked to do so, who make promises but do not keep them, who are treacherous and not trustworthy and fatness will appear amongst them."²¹

So it is the first three generations - the *Salafus-Saalih* - whose have been praised with an excellence, whose path is to be followed and whose understanding of the *Deen* is to be accepted and affirmed. 'Aaishah - *radiallaahu 'anhaa* - said: A man came to the Prophet *sallallaahu 'alayhi wa sallam* and said: Who is the most excellent of mankind? So the Prophet *sallallaahu 'alayhi wa sallam* said: "*The generation of those that I am in, then the second, then the third.*"²²

And it is the first of these generations - the Companions, *radiallaahu 'anhum* - who were the foremost in excellence from mankind, since they were: (i) those who learnt the *Deen* directly from the Prophet *sallallaahu 'alayhi wa sallam*, and: "*Being informed is not like seeing.*"²³ (ii) those who best knew and understood the *Deen*, - and this is the root of their excellence - as the Prophet *sallallaahu 'alayhi wa sallam* said: "*Whosoever Allaah*

intends to show excellence to, He gives him the understanding of the Deen."²⁴(iii) They were those who followed it the best, and (iv) They were the ones who were furthest away from and remained free from innovations.

About the excellence of the *Salafus-Saalih*, the excellence of those who follow them, and the obligation to follow their path, Allaah - *the Mighty and Majestic* - says:

"The foremost, from those who first migrated (the *Muhaajireen*) and those that helped them (the *Ansaar*) and *those who follow them* in goodness, Allaah is well-pleased with them and they are well-pleased with Him. He has prepared for them gardens beneath which rivers flow, to dwell therein forever. That is the supreme success."²⁵

And Allaah - *the Most Perfect* - says:

"Whosoever contends with the Messenger - even after guidance has been clearly conveyed to him - and *follows a path other than that of the Believers*, We shall leave him in the path he has chosen and land him in Hell, what an evil destination."²⁶

Indeed: "This is a clear explanation and a decisive proof upon the worshippers, in making obligatory following the path of the Believers. And who were the Believers at the time this verse was revealed except the Companions, *radiallaahu 'anhum*. Thus, Allaah has threatened those who leave their way and traverse other than their path, with lowliness and humiliation in this world; and a severe punishment in the Hereafter."²⁷

What further adds to the above decisive proofs - and is considered to be the correct explanation of those *Aayaat* - are the *ahaadeeth* of the Prophet *sallallaahu 'alayhi wa sallam*:-

"Indeed my Ummah will split-up into seventy-three. All of them are in the Fire except one." It was said: What is the one? He said: "The *Jamaa'ah*." And in another authentic narration he said: "That which I and my Companions are upon."²⁸

He, *sallallaahu 'alayhi wa sallam*, also said:

"Those of you who survive after me will see great differences of opinion. So hold fast to my Sunnah and the Sunnah of the rightly-guided *Khaleefahs* after me. Cling to it tightly and beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a going astray."²⁹

And he, *sallallaahu 'alayhi wa sallam* said:

"The stars are the custodians for the sky, so when the stars pass away, that which has been decreed for the sky will come upon it. I am the custodian for my Companions, so when I pass away, there will come upon my Companions that which is decreed for them. And my Companions are the custodians for my Ummah, so when my Companions pass away, that which has been decreed upon my Ummah will come upon it."³⁰

Below is a summary of the aforementioned proofs:-

[i] That the *iftiraaq* (splitting-up) of the Ummah into various sects - on the basis of differences in *'aqeedah* and *manhaj* - has been foretold.

[ii] All the various *firaq* (sects) have been threatened with HellFire, except those who take adhere to the *'aqeedah* and *manhaj* of the Prophet *sallallaahu 'alayhi wa sallam* and his Companions - and that is *al-Firqatun-Naa'ijyah* (the Saved Sect) and the *Jamaa'ah*.

[iii] That the authentic hadeeth about *iftiraaq* is an explanation of, and in full agreement with the *aayah* from soorah Nisaa [4:115] - in that all those who "follow a path other than that of the Believers (the Companions)," have been threatened with HellFire.

[iv] The obligation to follow the Prophet *sallallaahu 'alayhi wa sallam* and his Companions - and that is the way of *Ablus-Sunnah wal-Jamaa'ah* (those who adhere to the *Sunnah* and to the *Jamaa'ah*)- cannot be fulfilled, except by avoiding and shunning Innovations.

[v] When differences and innovations arise, it is obligatory to cling to the *Sunnah* and also that which the *Jamaa'ah* have *ijmaa'* (consensus and agreement) upon.

[vi] That the Companions were made examples to be followed and became for this Ummah - after the Prophet *sallallaahu 'alayhi wa sallam* - the custodians of the correct knowledge, *manhaj* and *'aqeedah*.

[vii] The root of the Companions excellence is in their understanding of, and clinging on to, the correct *'aqeedah* and *manhaj* - and also in their defending it, preserving it and in their conveying it.

[viii] This is also the root cause of excellence for those who followed the Companions in the next two generations. So it is binding upon the Muslims to follow the path taken by the *Salafus-Saalih*, those Muslims who - living in the first three generations - adhered to the correct *'aqeedah* and *manhaj*, and have been praised with an excellence over and above the rest of mankind.

[ix] Opposing the way of the *Salafus-Saalih* in matters of *'aqeedah* is considered *iftiraaq* and opposing them in matters concerning the Islaamic *manhaj* is also considered as *iftiraaq*. So whoever chooses to oppose their knowledge and understanding of the Revelation, has split from them; and has therefore split from the way of *Ablus-Sunnah wal-Jamaa'ah*, and has taken one of the forbidden and innovated paths.

Ibn Mas'ood *radiallaahu 'anhu*, when he said:

"Indeed Allaah looked into the hearts of the servants and found the heart of Muhammad *sallallaahu 'alayhi wa sallam* to be the

best of the hearts of the servants. So He choose him for Himself and sent him as Messenger. Then He looked into the hearts of the servants after Muhammad *sallallaahu 'alayhi wa sallam* and found the hearts of the Companions to be the best of the hearts of the servants. So He made them ministers of His Messenger, fighting for His *Deen*. So whatever the Muslims (i.e. the Companions) hold to be good, is good with Allaah, and whatever the Muslims hold to be evil, is evil with Allaah.”³¹

Imaam al-Barbahaaree (d.329H) - *rahimahullaah* - said:
 “The foundations upon which the *Jamaa'ah* is made clear is the Companions of Muhammad *sallallaahu 'alayhi wa sallam*. They are *Ahlus-Sunnah wal-Jamaa'ah*, so whoever does not take from them has gone astray and innovated; and every innovation is misguidance, and misguidance and its people are in the Fire.”³²

Indeed: “The truth is that which comes from Allaah - *the Mighty and Majestic*. The *Sunnah* is that which the Messenger of Allaah *sallallaahu 'alayhi wa sallam* laid down, and the *Jamaa'ah* is that which the Companions of the Messenger of Allaah *sallallaahu 'alayhi wa sallam* were united upon, in the *Khilaafah* of Abu Bakr, 'Umar and 'Uthmaan. So he who limits himself to the *Sunnah* of the Messenger of Allaah *sallallaahu 'alayhi wa sallam* and that which the Companions were upon, is successful and triumphs over all the people of innovation, and is saved and his *Deen* is preserved - if Allaah wills. Since the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: “My *Ummah* will split up into seventy-three sects.” and he told us that which would be the saved sect, saying: “That which I and my Companions are upon.” So this is the cure, the explanation, the clear affair and the straight and distinct road.”³³

Ibn Mas'ood - *radiallaahu 'anh* - said:
 The Prophet *sallallaahu 'alayhi wa sallam* drew a line for us and said: “This is Allaah's Straight Path.” Then he drew lines to its right and its left and said: “These are other paths. Upon every one of them there is a devil calling towards it.” Then he recited: “Indeed this is My Straight Path, so follow it and do not follow other paths, they will separate you from His Path.”³⁴

About Allaah's saying: “And do not follow other paths.” ad-Daarimee relates in his *Sunan* (1/68) and al-Bayhaquee relates in *al-Madkhal ilas-Sunan* (no.200) that Mujaahid (d.104H) said, explaining this *aayah*: “Innovations and doubts.”

Abul-'Aaliyah (d.90H) - *rahimahullaah* - said:
 “Learn Islaam. Then when you have learnt Islaam, do not turn away from it to the right nor the left. But be upon the Straight Path and be upon the *Sunnah* of your Prophet and that which his Companions were upon ... And beware of these innovations because they cause enmity and hatred amongst you, but stick to the original state of affairs which was there before they divided.”³⁵

[7] Arabic: *Bida'* (sing. *Bid'ah*). Linguistically *bid'ah* means: a newly invented matter. The *Sharee'ah* definition of *bid'ah* is: “A newly invented way [beliefs or actions] in the religion, in imitation

to the *Sharee'ah* (prescribed Law), by which nearness to Allaah is sought, not being supported by any authentic proof - neither in its foundations, nor the manner in which it is performed.”³⁶

Imaam ash-Shaatibee (d.777H) - *rahimahullaah* - said:
 “Everyone who follows the *mutashaabihaat* (those *aayaat* without a clear meaning), or twists the underlying reasons, or gives a meaning to the *aayaat* not given to it by the *Salafus-Saalih*, or clings on to the very weak and unauthentic *ahaadeeth*, or takes that which is apparent as a proof - for every action, saying or belief, in agreement with his objectives and intentions, not finding a fundamental proof for understanding it in that manner - then this is the method of deduction and derivation which gives rise to innovations and those who innovators.”³⁷

Ibn 'Abdul-Haadee (d.745H) - *rahimahullaah* - said:
 “It is not permissible to invent an interpretation about an *aayah* or a *Sunnah* which was not there in the time of the *Salaf*, nor did they have any knowledge of it, nor explain it to the *Ummah*. Since this would mean that the *Salaf* were ignorant of the truth in this matter and failed to reach it, whereas the late-coming opponent is somehow guided to the truth!”³⁸

Imaam Ibn al-Qayyim (d.756H) - *rahimahullaah* - said:
 “Inventing an explanation with regards to the Book of Allaah - to which the *Salaf* and the Scholars are in opposition - necessitates one of two things: (i) either the explanation is in itself a mistake, or (ii) that the sayings of the *Salaf* which run contrary to it are in error! And no one with an ounce of intellect would doubt that the one whose saying is in opposition to that of the *Salaf* is the one who is mistaken and in error.”³⁹

And avoiding *bida'* (the Innovations) is one of the great *usool* (fundamentals) of *Ahlus-Sunnah wal-Jamaa'ah*, and it involves: (i) keeping away from it, (ii) having hatred for it, (iii) warning the people about it, (iv) explaining it to the people so they do not fall into it, and (v) refuting the innovators.

Imaam as-Saaboonnee (d.449H) said about *Ahlus-Sunnah*:
 “They follow the *Salafus-Saaliheen* (the Pious Predecessors) - the Imaams and the Scholars of the Muslims - and they cling to the firm *Deen* that they clung to and to the clear truth. And they hate *Ahlul-Bid'ah* (the People of Innovation) who innovate into the *Deen* that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the *Deen*, nor debate with them. Rather, they protect their ears from hearing their futility - things which if they pass through the ears and settle in the hearts - will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah - *the Mighty and Majestic* - sent down: “And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme.”^{40,41}

Imaam ash-Shawkaanee (d.1255H) said:
 “And this *Aayah* contains a severe reprimand for those who allow

people to sit with the Innovators, who twist the Words of Allaah, play around with His Book and the *Sunnah* of His Messenger and refer them back to their own misleading desires and wicked innovations. Since if he is unable to reprimand them and change them from what they are upon, then at the very least he should avoid sitting with them - and that is easy for him, not difficult. And the innovators may make use of his presence with them - even though he is free of their mistakes - through a doubt by which they beguile the common people, in which case his presence will cause an extra evil in addition to just listening to their evil."⁴²

The Prophet *sallallaahu 'alayhi wa sallam* said:
*"Indeed, Allaah does not accept the repentance of an innovator, until he stops the innovation."*⁴³

And: *"Every innovation is misguidance and going astray."*⁴⁴
 And he *sallallaahu 'alayhi wa sallam* also said:
*"Whosoever innovates, or accomadates an innovator, then upon him is the curse of Allaah, His Angels and the whole of mankind."*⁴⁵

Sufyaan ath-Thawree - *rahimahullaah* - said:
*"Innovations are more beloved to Iblees than sin. Since a sin may be repented from, but innovation is not repented from."*⁴⁶

The following narrations will highlight - if Allaah wills - the *manhaj* adopted by our *Salafus-Saalih* with regards to the *muhtadi'een* (the Innovators):

A man said to 'Abdullaah ibn 'Umar:
 Najdah (a man from the Khawaarij) says such and such. So Ibn 'Umar prevented himself from listening for fear that some of it should enter his heart."⁴⁷

Al-Hasan (d.110H) - *rahimahullaah* - said:
*"Do not sit with the people of innovation and desires, nor argue with them, nor listen to them."*⁴⁸

Asmaa bint 'Ubayd said:
 Two of the people of vain desires and innovations entered upon Ibn Seereen (d.110H) and said: O Abu Bakr, may we speak to you? He said: "No!" They said: May we recite to you an *aayah* from the Book of Allaah? He said: "No! Indeed, either you will get up and leave me, or I will get up." So they went out and some of the people said: O Abu Bakr, what harm would it have done to you, for them to read an *aayah* from the Book of Allaah? He said: "I feared they they would read an *aayah* to me and change it, and that would remain in my heart."⁴⁹

An innovator asked Ayyoob as-Sakhtiyaanee (d.131H):
 O Abu Bakr, may I ask you about a word: He turned away and indicated with his hand - "No, not even half a word."⁵⁰

Ibraaheem ibn Maysarah (d.132H) - *rahimahullaah* - said:
*"He who honours an innovator, has assisted in the demolition of Islaam."*⁵¹

Abu Qilaabah (d.140H) - *rahimahullaah* - said:

*"Do not sit with the people of innovation, beacuse I do not feel secure that they will not drown you in their misguidance and make part of what you used to know, unclear to you."*⁵²

Ibn Awn (d.150H) - *rahimahullaah* - said:
*"Whosoever sits with an innovater is worse than them."*⁵³

It was said to Imaam al-Awzaa'ee (d.157H) - *rahimahullaah*: A person says, 'I sit with *Ahlus-Sunnah* and I sit with the innovators.' So al-Awzaa'ee said: "This person desires to fluctuate between the truth and falsehood."⁵⁴ Commenting upon this saying, Ibn Battah said: "Al-Awzaa'ee has indeed spoken the truth. And I say: Indeed this person does not know the truth from falsehood, nor faith from disbelief."

Sufyaan ath-Thawree (d.164H) - *rahimahullaah* - said:
*"Whosoever listens to an Innovator has left the protection of Allaah and is entrusted to the innovation."*⁵⁵

Al-Fuday ibn 'Iyaad (d.187H) - *rahimahullaah* - said:
*"Do not sit with an innovator, for I fear that the curses will descend upon you."*⁵⁶

Imaam Maalik (d.197H) - *rahimahullaah* - said:
*"How evil are the people of innovation, we do not give them salaam."*⁵⁷

Imaam ash-Shaafi'ee (d.204H) - *rahimahullaah* - said:
*"That a person meets Allaah with every sin except *Shirk* is better than meeting Him upon any one of the innovated beliefs."*⁵⁸

Abu Daawood as-Sijistaanee (d.275H) said:
 I said to Abu 'Abdullaah Ahmad ibn Hanbal: If I see a man from *Ahlus-Sunnah* sitting with a man from the people of Innovation, should I abandon speaking to him? He said: "No, you should first inform him that the one whom you saw him with is a person of innovation. Either he will cease speaking to the innovator - so continue speaking to him - or if not, then regard him to be like him. Ibn Mas'ood said: A person is like his friend."⁵⁹

Indeed, the people of knowledge throughout the ages continued warning the masses against the innovators and considered this matter important enough to dedicate chapters in their various books about this. For example:-

Abu Daawood has a chapter in his *Sunan* (4/197): "Chapter: Turning away from the Innovators and having hatred for them."

Al-Haafidh al-Mundharee (d.656H) in *At-Targheeb wat-Tarheeb* (3/14) has a chapter: "Deterrent against loving the people of Innovation, since a person will be with those whom they love."

Imaam an-Nawawee (d.676H) mentions in *al-Adhkaar* [p.323]: "Chapter: Dissociating from the people of Innovation and the people of Sin."

Al-Bayhaqee (d.458H) said in *al-Irqaad* [p.236]: "Chapter:

Forbiddance of sitting with the Innovators.”

Imaam al-Laalikaa'ee (d.418H) said in *Sharh Usool I'riqaad Ahlus-Sunnah wal-Jamaa'ah* [1/128]: “What is related from the Prophet *sallallaahu 'alayhi wa sallam* with regards the forbiddance of debating with the Innovators.”

Imaam al-Baghawee (d.516H) - *rahimahullaah* - said:
“The Prophet *sallallaahu 'alayhi wa sallam* informed about the splitting of this *Ummah* and the appearance of innovations, and he stated that those who followed his *Sunnah* and the way of his Companions - *may Allaah be pleased with them all* - would be saved. So the Muslim, when he sees a person zealously engaged in any of these innovations out of belief, or taking any of the *Sunnah* lightly - must avoid him and be free of him, and abandon him, whether alive or dead. So he does not give *salaam* to him when he meets him, nor reply to it if he says it first - until he abandons his innovation and returns to the truth. And the forbiddance of avoiding for more than three days between two people refers to things that happen between people - not what is done for the sake of the *Deen* - since avoiding people of innovation continues until they leave their innovation.”⁶⁰

Qaadee Abu Ya'laa (d.333H) - *rahimahullaah* - said in *Hijrul-Mubtadi*' (p.32): “There is *ijmaa'* (consensus) from the Sahaabah and the *Taabi'een* as regards dissociating and cutting-off from the Innovators.”

It is also necessary to mention here, the distinction that the Scholars make between a newly invented matter being a *bid'ah* (innovation) and passing a judgement upon one who is involved in it that he is a *mubtadi*' (innovator).

Shaykh 'Alee al-Halabee - *hafidhahullaah* - says:
“Since ruling about a newly-invented matter that it is a *bid'ah* is a judgement in accordance with scholarly principles and fundamental guidelines. So as for a person committing this *bid'ah*, then it may be that such a person is a *mujtahid*, as has preceded. So the like of this *ijtihaad*, even if erroneous, then it prevents him being described as an innovator. It could also be that such a person involved in this *bid'ah* may be ignorant, so this description of him being an innovator will be withheld from him - even though he may be sinful due to his deficiency in acquiring knowledge - unless Allaah wills. There may also be other factors present, which prevent the one committing innovation from being described as an innovator.

However, as for the one who persists in his innovation - after the truth is made clear to him - either due to following of forefathers, and following that which he is accustomed to - then the description of being an innovator fully befits such a person, due to his deliberate rejection and opposition to the truth and distancing himself and making false excuses against it. So when this is understood and adhered to, it will clarify many doubts which are raised against the callers to the *Sunnah*, from its opponents - those who falsely accuse the callers to the *Sunnah* of declaring the Scholars to be innovators and the choice ones of this *Ummah*, as

being astray and misguided.”⁶¹

[8] Just as the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said in his *khutbahs*: “... and every innovation is misguidance and all that misguides, misguides to the Fire.”⁶²

And 'Abdullaah ibn 'Umar - *radiallaahu 'anh*u - said:
“Every innovation is misguidance, even if the people think it is good.”⁶³

Imaam al-Barbahaaree (d.329H) - *rahimahullaah* - said:
“Beware of small innovations, because they grow until they become large. This was the case with every innovation introduced into this *Ummah*. It began as something small, bearing resemblance to the truth, which is why those who entered into it were misled and then were unable to leave it. So it grew and became the religion which they followed, and thus deviated from the Straight Path and left *Islaam*. And may Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste, and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet *sallallaahu 'alayhi wa sallam* speak about it, or any of the Scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the Fire.”⁶⁴

Al-Hasan al-Basree said:

“The *Sunnah* is - by Him besides whom none has the right to be worshipped - between those who exceed the limits and those who fall short. So be patient upon it, may Allaah have mercy upon you. For indeed, *Ahlus-Sunnah* were a minority from those who preceded and shall be a minority from those to come. They did not accompany the people of excessiveness when they exceeded, nor the people of innovation when they innovated. Rather, they persevered upon the *Sunnah*, until they met their Lord.”⁶⁵

In summary: two major principle of methodology - with regards to the '*aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah* - have been covered in the first part of this serialisation:

Firstly: “The source for the '*aqeedah* is: The Book of Allaah, the *Sunnah* of Allaah's Messenger *sallallaahu 'alayhi wa sallam*, and the *ijmaa'* (consensus) of the *Salafus-Saalih*.”

Secondly: “Every newly-invented matter in the *Deen* is an innovation, and every innovation is misguidance, and every misguidance is in the Fire.”⁶⁶

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References

1. Narrated by Ibn Hibbaan in *al-Majrooheen* (1/27).
2. Narrated by at-Tirmidhee in *al-Ilal* (4/388), Ibn Hibbaan in *al-Majrooheen* (1/18) and al-Khateeb in *al-Kifaayah* (no.393)
3. For a comprehensive biography of the Imaam, refer to *Manaaqib Ahmad* of Ibn al-Jawzee; and also *Siyaar A'laamun-Nubalaa* (11/177-358) of adh-Dhahabee - from which the above biography and

most of the following narrations have been taken.

4. *Tadhkiratul-Huffaadh* (2/432) of adh-Dhababee. The trial mentioned here is the trial of torture and persecution that Imaam Ahmad suffered, whilst refuting the *kufir* (disbelief) of those who declared that the Qur'aan is created, and standing firm upon the correct belief that the Qur'aan is the Word of Allaah uncreated. An explanation of this matter will come at its relevant place - if Allaah wills.
5. *Al-Ibaanah 'an Usoolid-Diyaanah* (no.24) of Abul-Hasan al-Ash'aree.
6. *Tabagaat ush-Shaafi'yyatul-Kubraa* (2/250).
7. Related by al-Laalikaa'ee in *Sharh Usool Fiqaad Ahlis-Sunnah wal-Jamaa'ah* (no.30).
8. Related by Ibn Battah in *al-Ibaanah 'an Usoolid-Diyaanah* (p.133).
9. *Al-Isaabah* (1/4-5) of al-Haafidh Ibn Hajar.
10. *Sharh Saheeh Muslim* (16/85) of an-Nawawee.
11. *Al-Kifaayah fee 'Ilm-Riwayah* (p.99) of al-Khateeb al-Baghdaadee.
12. *Saheehul-Bukhaaree* (7/1 - with *Fath*) of Imaam al-Bukhaaree.
13. Related by al-Bukhaaree (no.3649) and Muslim (no.3456) from Abu Sa'eed al-Khudree *radiallaahu 'anh*.
14. Related by Ibn Abbee Shaybah in *al-Musannaf* (no.324217) from Waathilah *radiallaahu 'anh*. Al-Haafidh Ibn Hajar authenticated it in *Fathul-Baaree* (7/7) saying: "Its *isnaad* is Hasan."
15. *Mukhtasar Uloomul-Hadeeth* (p.174 - with *Sharh*) of Ibn Katheer.
16. *Fathul-Mugheeth* (p.346) of al-Haafidh al-'Iraaqee.
17. Related by al-Bukhaaree (no.2652) and Muslim (no.2533) from 'Abdullaah ibn Mas'ood *radiallaahu 'anh*.
18. Related by Muslim (no.2534) from Abu Hurayrah *radiallaahu 'anh*.
19. *Saheeh*: Related by at-Tirmidhee (no.2334), Ibn Hibbaan (no.2285) and others, from 'Imraan ibn Husayyin *radiallaahu 'anh*. It was authenticated by al-Albaanee in *as-Saheehah* (no.699).
20. *Hasan*: Related by at-Tabaraanee, from Ibn Mas'ood. Al-Albaanee authenticated it in *Saheehul-Jaami'* (no.3293).
21. Related by Muslim (7/186) and Abu Daawood (no.4657) from Imraan ibn Husayyin.
22. Related by Muslim (no.2536).
23. *Saheeh*: Related by Ahmad (1/215) from 'Abdullaah ibn 'Abbaas *radiallaahu 'anh*.
24. Related by al-Bukhaaree (1/25) and at-Tahaawee in *Mushkilul-Aathaar* (2/278), from Mu'aawiyah *radiallaahu 'anh*.
25. Soorah Tawbah 9:100
26. Sooratun-Nisaa 4:115.
27. *As-Sabeel ilaa Manhaj Ahlis-Sunnah wal-Jamaa'ah* (p.16) of Shaykh 'Adnaan al-'Ar'oor.
28. The first hadeeth is related by Abu Daawood (no.4598) and ad-Daarimee (2/249) and is *Saheeh*, whilst the second is related by at-Tirmidhee (no.2792) and al-Haakim (1/128-129) and it is *Hasan*. Shaykh al-Albaanee has authenticated them both in *as-Saheehah* (nos.204-205).
29. *Saheeh*: Related by Ahmad (4/126), Abu Daawood (no.4607) and Ibn Maajah (no.43), from al-'Irbaad ibn Saariyah *radiallaahu 'anh*. It was authenticated by al-Haafidh Ibn Hajar in *Takhtreej Ahaadeeth Mukhtasar Ibnul-Haajib* (1/137).
30. Related by Muslim (16/82) and Ahmad (4/398), from Abu Moosaa al-Ash'aree *radiallaahu 'anh*.
31. Related by Ahmad (no.3600) and at-Tiyalasee (no.23). Al-Haafidh Ibn Hajar authenticated it in *ad-Diraayah* (2/187) as did as-Sakhaawee in *al-Maqasidul-Hasanah* (no.959).
32. *Kitaab Sharhus-Sunnah* (no.2) of Imaam al-Barbahaaree.
33. *Kitaab Sharhus-Sunnah* (no.82).
34. *Saheeh*: Related by Ahmad (1/435), an-Nasaa'ee (7/49) and ad-Daarimee (1/67-68). Shaykh al-Albaanee authenticated it in his checking to *Kitaabus-Sunnah of Ibn Abbee 'Aasim* (nos.16-17).
35. Related by Ibn Battah in *al-Ibaanah* (no.136) and Abu Nu'aym in *Hilyatul-Awliyaa* (2/218).
36. *Al-Frisaam* (1/37) of the Imaam - the Scholar of *Usool* - ash-Shaatibee.
37. *Al-Frisaam* (1/231) of ash-Shaatibee.
38. *As-Saarimul-Munkee* (p.427) of Ibn 'Abdil-Haadee.
39. *Mukhtasar as-Sawaa'iqul-Mursalah* (2/128) of Ibn al-Qayyim.
40. Soorah An'aam 6:68
41. *Risaalah fee Fiqaad Ahlus-Sunnah Ashaabul-Hadeeth* (p.100) of Imaam as-Saaboonce.
42. *Fathul-Qadeer* (2/128) of ash-Shawkaanee.
43. *Saheeh*: Related by at-Tabaraanee in *al-Awsat* (no.4360) and others. Shaykh al-Albaanee authenticated it in *as-Saheehah* (no.1620).
44. *Saheeh*: Related by Abu Daawood (no.4607), at-Tirmidhee (no.2676) and others, and al-Haafidh Ibn Hajar authenticated it in *Takhtreej Ahaadeeth Ibnul-Haajib* (1/137).
45. Related by al-Bukhaaree (12/41) and Muslim (9/140) and the hadeeth is general, as has been duly explained by al-Haafidh Ibn Hajar in *Fathul-Baaree* (13/281).
46. Related by al-Laalikaa'ee (no.238).
47. Related by al-Laalikaa'ee (no.199).
48. Related by ad-Daarimee in his *Sunan* (1/121) and Ibn Battah in *al-Ibaanatul-Kubraa* (2/444).
49. Related by ad-Daarimee in his *Sunan* (1/109).
50. *Fathul-Qadeer* (2/128) of ash-Shawkaanee.
51. Related by al-Laalikaa'ee (1/139).
52. Related by al-Bayhaqee in *al-Friqaad* (p.118) and 'Abdullaah ibn Imaam Ahmad in *as-Sunnah* (p.18).
53. Related by Ibn Battah in *al-Ibaanatul-Kubraa* (no.446).
54. Related by Ibn Battah (1/456).
55. Related by Abu Nu'aym in *al-Hilyah* (7/26) and Ibn Battah (no.444).
56. Related by al-Laalikaa'ee (no.262) and Ibn Battah (no.441).
57. Related by al-Baghawee in *Sharhus-Sunnah* (1/234).
58. Related by al-Bayhaqee in *al-Friqaad* (p.158).
59. Related by Ibn Abbee Ya'laa in *Tabagaatul-Hanaabilah* (1/60) and Ibn Muflih in *Aadaabush-Shar'iyyah* (1/263).
60. *Sharhus-Sunnah* (1/224) of al-Baghawee.
61. *'Ilm Usoolil-Bida'* (pp.109-110) of Shaykh 'Alee Hasan al-Halabee.
62. *Saheeh*: Related by an-Nasaa'ee (1/224), from Jaabir *radiallaahu 'anh*, and declared authentic by Shaykhul-Islam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (3/58).
63. Related by al-Laalikaa'ee (no.126), Ibn Battah (no.205), al-Bayhaqee in *al-Madkhal ilas-Sunan* (no.191) and Ibn Nasr in *as-Sunnah* (no.70).
This narration refutes the concept of *bid'ah hasanah* (good innovation) with regards to beliefs and worship, and a more detailed explanation of this will come in a later issue - if Allaah wills.
64. *Kitaab Sharhus-Sunnah* (nos.7-8) of al-Barbahaaree.
65. Related by ad-Daarimee in his *Sunan* (1/71-72).
66. *Mujmal Usool Ahlus-Sunnah wal-Jamaa'ah fil-'Aqeedah* (pp.7-9) of Shaykh Naasir al-'Umar.

The State of the Ummah

In the Light of the Prophecies of the Prophet sallallaahu 'alayhi wa sallam

By Shaykh Saleem al-Hilaalee¹

A Fundamental Principle

We should know that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* was sent by Allaah to the whole of mankind, to explain and to make clear to them all that which is good and brings one closer to Allaah; and also to explain to them all that is evil and would distance a person from Allaah. The reason for this being, that life - with all its variety, colours and manifestations - is built upon two important matters: - *Firstly*: Knowing the good - in order to follow it. *Secondly*: Knowing the evil - in order to keep away from it.

So, for example, in the matter of *Tawheed* of Allaah (to single-out Allaah alone for worship) - the crux of Islaam - it is built upon *eemaan* (faith) in Allaah and the rejection of *shirk*,² *kufri*³ and *taaghoot*.⁴ *Eemaan* in Allaah is good, whilst belief in *at-taaghoot* is evil. Thus, it is a must to recognise that which is good in order to follow it, whilst knowing also that which is evil so as to keep away from it. Likewise, in the matter of *da'wah* (calling) to Allaah, which is built upon commanding the good (*ma'roof*) and forbidding the evil (*munkar*). To command *ma'roof* is good and is to be followed, whilst *munkar* is evil and is to be shunned. Likewise, in *ittibaa'* (following of) the Prophet *sallallaahu 'alayhi wa sallam*, which is built upon following his *Sunnah* and turning away from *bida'* (innovations). *Sunnah* is good and is to be followed, whilst *bida'* is evil and is to be shunned.

Events to Befall this Ummah

The Prophet *sallallaahu 'alayhi wa sallam* informed us of events which will befall this Ummah, some of these narrations speak of good for this Ummah - indicating also that the future, power and honour is for the Muslims; and that they will be established in the land. Other narrations warn us against those evil matters, that which would distance us from Allaah - *the Most High* - and make us weak in front of the nations. We will discuss some of those narrations which mention the two types of weaknesses.

First Type of Weakness Explained

The first of these narrations is that of Thawbaan - *radiallaahu 'anh* - the freed slave of the Prophet *sallallaahu 'alayhi wa sallam*. He related that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: "The nations are about to call each other and set upon you, just as the diners set upon food." It was said: Will it be because of our small number that day? He said: "Rather, on that day you will be many, but you will be like foam, like the foam on the

river. And Allaah will remove the fear of you from the hearts of your enemies and will throw *wahn* (weakness) into your hearts." Someone said: O Messenger of Allaah! What is *wahn*? He said: "Love of the world and hatred for death."⁵

This hadeeth explains the first form of weakness, which has befallen the *Ummah* in all corners of the world, as being a result of inclination to this world, love of it, and being preoccupied with it, whilst turning away from the Hereafter, being distant from it and hatred of death. Hatred for death is a sign of loving this world, since the one who loves this world, hates death. Whereas the one who loves the Hereafter, loves death. Since, with death, comes the meeting with Allaah - *the Most Perfect*.

Some Benefits from this Hadeeth

From the hadeeth we can conclude the following:-

[i] That the disbelievers attentively observe the Muslim *Ummah* and study their condition, when they see a weakness they strike at it and if they see a barrier, they destroy it. When they see that the *Ummah* cannot defend itself, they do not show mercy, since they are the enemies of Allaah. So they hate the Muslims because they (the Muslims) call to the worship and obedience of Allaah.

[ii] The Muslim lands possess many riches, being sources of goods and blessings. This is why the enemies of Allaah desire these lands and try to conquer them.

[iii] The *Ummah* has reached a level where it cannot defend its honour, riches nor wealth from its conquering enemies.

[iv] The disbelievers have divided the conquered lands of the Muslims between themselves, just like the diners when gathered around their dish - what do they do? Each of them take their portion until he is full; and he will not be content with that which is in the plate, except with that which fills. The Prophet *sallallaahu 'alayhi wa sallam*, warned us about this fact - the cutting up of the Muslim lands, for he said: "You will form different armies, an army in Greater Syria (*Shaaam*), an army in 'Iraaq and an army in Yemen." I asked: Which one shall I be with O Messenger of Allaah? He said: "I advise you with the (army) of *Shaaam* and whoever refuses then let him join the Yemen and beware. For indeed Allaah - the Mighty and Majestic - has guaranteed *Shaaam* and its people for me."⁶

[v] That the disbelievers do not fear the Muslims. At the time of the Prophet, *sallallaahu 'alayhi wa sallam*, when the disbelievers heard that the the Prophet was preparing to engage them in battle, they would become fearful and turn on their heels. This is what happened at the Battle of Tabook.. At this battle, the Prophet, *sallallaahu 'alayhi wa sallam*, travelled a months journey to fight the Romans, when they heard of the Messenger of Allaah's, *sallallaahu 'alayhi wa sallam*, approach they fled. So the Prophet, *sallallaahu 'alayhi wa sallam*, said: *I have been given five (things) which no one else before me has been given. I have been aided with fear - a distance of one month's travelling ...*²⁷ Allaah - the Most High - states: "Soon We shall cast terror into the hearts of the disbelievers, for that they made *shirk* (associated partners with Allaah), for which He had sent no authority."²⁸

Indeed, fear is a weapon which Allaah implants in the hearts of His enemies. This is why the strength of the Muslims is not in their great number - weapons or wealth - but it is in their *'aqeedah* (belief) and their adhering to it. For today they are plenty of Muslims, but they are like foam, like the foam carried by the waves. And their riches are many but cannot be for them. Rather, it has become the possession of their enemies. For example: The Muslims today approximate over one billion and they grow in number day by day. However, at the same time they are the weakest of nations in every country they are in, being persecuted - why? Because they have become like foam, like the foam on the waves. Also, the lands of the Muslims possess many riches and minerals, but where does it all end up? With the disbelievers in Europe or America, or it goes to the Jews in Palestine. The Muslim oil constitutes approximately one third of the world's reserves, but the Muslims are the most poorest of people - why? Because they do not possess anything from their *Deen*, except a name. So they call to it, but all their riches now belong to their enemies.

Second Type of Weakness

The second form of weakness which illustrates the condition of the Muslims today is their being far from the *Sunnah* of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam* - being far away from the correct *manhaj* (methodology), in a state of innovation.

The Prophet, *sallallaahu 'alayhi wa sallam*, has informed us of this in the hadeeth of Hudayfah *radiallaahu 'anhu*, in which he said: "The people used to ask the Messenger of Allaah *sallallaahu 'alayhi wa sallam* about the good, and I used to ask him about the evil out of fear that it would reach me. So I asked: O Messenger of Allaah, we were living in ignorance and evil, then Allaah brought this good to us. So will there be any evil after this good? He replied: "Yes." I then asked: Will there be any good after this evil? He replied: "Yes, but it will be tainted." So I asked: What will be its taint? He replied: "A people who guide others to other than my way, you will approve of some of their actions and disprove of others." I further enquired: Then is there any evil after that good. He said: "Yes! callers at the gates of Hell - whosoever responds to their call, they will throw him into the Fire." I then said: O Messenger of Allaah!

Describe them to us. He said: "They will be from our people and speak our language." I asked: So what do you order me to do if that reaches me. He said: "Stick to the *jamaa'ah* (the united body) of the Muslims and their Imaam (ruler)." I further asked: What if they have neither a *jamaa'ah* or an Imaam? He said: "Then keep away from all those sects, even if you have to bite upon the roots of a tree, until death reaches you whilst you are in that state."²⁹

A Brief Explanation

(you will approve of some of their actions and disprove of others.) Meaning: You will accept the *Sunnah* from them and reject the *bid'ah* from them.

(Yes! callers at the gates of Hell.) Meaning: Callers inviting to the various deviated schools of thought which will lead their followers to HellFire.

(whosoever responds to their call, they will throw him into the Fire.) Meaning: Whoever obeys the callers of innovation and misguidance then his end will be the fire, because the Prophet, *sallallaahu 'alayhi wa sallam*, has said: "Every innovation is misguidance and every misguidance is in the Fire."³⁰ So the innovation is in the Fire along with its companion. Whoever obeys the callers of innovation will be led to the Fire and whosoever obeys the callers of *Sunnah* will be led to Paradise.

(Stick to the *jamaa'ah* of the Muslims and their Imaam.) Meaning: Stick to the Islamic Empire if they have one. So you migrate to it and live amongst the Muslims and do not remain in the lands of the disbelievers. And you give the *bay'ah* (oath of allegiance) to the leader of the Muslims - if they have one.

(I asked: What if they neither have a *Jamaa'ah* or an Imaam?) Meaning: Like today.

(Then keep away from all those sects.) Meaning: Keep away from the callers to misguidance and innovation, neither being of them, nor aiding and supporting them.

(Even if you have to bite upon the roots of a tree.) Meaning: Adhere to the *Sunnah* and cling to its foundations. The meaning of this is not to remain in your house and abandon calling to Allaah, nor abandon ordering the good and prohibiting the evil, since the Prophet *sallallaahu 'alayhi wa sallam* has said: "Hold fast to my *Sunnah* and to the *Sunnah* of the rightly guided caliphs - cling (lit. bite) to it tightly."³¹ And here, in this hadeeth, he has ordered them to cling (lit. bite) to the roots of a tree. So the (roots of a tree) here means (the *Sunnah*).

(until death reaches you whilst you are in that state.) Meaning: To die in a state of Islaam, as in the saying of Allaah: "And do not die except as Muslims."³²

Striking A Balance

The Prophet, *sallallaahu 'alayhi wa sallam*, has explained in

many other ahaadeeth that clinging to this world, loving it - whilst neglecting the Hereafter and giving a greater share to worldly matters at the expense of the Hereafter - is also from the causes of weakness amongst the Muslims. These narrations do not mean that a Muslim should ignore this world and not work for it, and become dependant upon others. Rather, he should work, in order to attain his sustenance and support himself so that he is not in need of others.

Indeed the words "*aakhirah*" (Hereafter) and "*dunya*" (the world) appear in the Qur'aan an equal number of times. This is an indication that a Muslim should maintain a balance between this world and the Hereafter, so he performs righteous deeds and seeks the pleasure of Allaah; and he works in this world within the limits of the *Sharee'ah* to obtain a lawful sustenance, in order to provide for himself and have no need to beg. However, if the balance is not kept, corruption appears. For example, if the *Ummah* inclines more to worldly matters - forgetting the Hereafter and the meeting with Allaah - it is overcome with weakness and humiliation. If, however, the tendency is in the opposite direction, the *Ummah* forgets this world and then becomes in need of the people - extending its hands towards them submissively. But the Muslim should be distinguished, strong and honourable - as Allaah says in the Quraan: "And to Allaah belongs all honour and to His Prophet and to the Believers."¹³

So the Muslim is obligated to maintain this balance. Therefore, one should be sincere in ones actions, intending with them the Face of Allaah and His good pleasure. However, rivalry for this world and love for it weakens the Muslims and debases them.

Rivalry for this World

'Amr ibn Auf al-Ansaaree - *radiallaahu 'anh* - related that the Prophet *sallallaahu 'alayhi wa sallam* sent Abu 'Ubaydah ibn al-Jarraah (the trust worthy one of this Ummah) to Bahrain to bring back its *jizyah*. The Prophet had made a treaty with the people of Bahrain and had appointed over them al-'Alaa ibn Hadramee. Abu 'Ubaydah then returned with the money. The Ansaar came to hear of his arrival and went to pray al-Fajr with the Prophet *sallallaahu 'alayhi wa sallam*. When the Prophet had finished the Prayer he got up and left, so the Ansaar approached him. He smiled and remarked: "I think you have all heard that Abu 'Ubaydah has returned with something." They replied: "Indeed O Messenger of Allaah." He said: "Then be happy and hope for that which pleases you, for by Allaah I do not fear poverty for you, but I fear that this world will be opened up for you, just as it was for those before you. So you will compete with one another for it, as they competed for it; and it will destroy you as it destroyed them."¹⁴

Another hadeeth which shows love of this world is a reason for ruin, is the hadeeth of 'Abdullaah ibn 'Umar in which he said: The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "O *Muhaajiroon*! You may be afflicted with five things. Allaah forbid that you should live to see them. (i) If fornication and adultery should become widespread, then you should realise that this has never happened without new diseases befalling the people which their

forefathers never suffered. (ii) If people should begin to cheat in weighing out goods, you should realise that this has never happened without drought and famine befalling the people and their rulers oppressing them. (iii) If people should withhold Zakaah, you should realise that this has never happened without the rain being stopped from falling; and were it not for the sake of the animals, it would never rain again. (iv) If people should break their covenant with Allaah and His Messenger, you should realise that this has never happened without Allaah sending an enemy against them to take some of their possessions by force. (v) If the leaders do not rule according to the Book of Allaah, you should realise that this has never happened without Allaah making them into groups and making them fight one another."¹⁵

A Brief Explanation

(If fornication and adultery should become widespread, then you should realise that this has never happened without new diseases befalling the people which their forefathers never suffered) Meaning: if *faahishah* (evil actions and sexual iniquity) appears in the Ummah and fornication and adultery increases, then it will be accompanied by many strange diseases not known or experienced by those before, like Aids and Syphilis. Diseases which now cause so much fear in Western societies like America and Europe. Since this *faahishah* has become widespread in these communities to a well known degree, rather it is considered a sign of their progression. How can this be a sign of advancement? When the animals in the jungle are ashamed to commit what they do and the bare people in Africa and its forests feel too embarrassed. If nakedness was an evidence of progression, then the naked people of the African jungles would be the most advanced!!

(If people should begin to cheat in giving out weights and measures ...) Giving short measure is now a common thing, and is something unlawful. Allaah destroyed a nation - the people of Shu'aib *'alayhis-salaam* - because of this, as they did not show mercy to themselves nor to others, so how can Allaah show mercy to them. The Prophet *sallallaahu 'alayhi wa sallam* said: "Show mercy to one who is upon the earth, and the One above the sky will show mercy to you."¹⁶

(If people should with-hold from giving zakaah Allaah would stop the rain from falling, and were it not for the animals it would never rain) Meaning: if it rains, then it is not because of them or the fact that they deserve it, but it is because of the animals - as a mercy for them.

(If people should break their covenant with Allaah and His Prophet this has never happened before without Allaah sending an enemy against them to take some of their possessions by force) For example: When the Muslims neglected obedience to Allaah, He gave the Jews the power and they took Palestine, and when they were negligent about that which they were reminded of, Allaah established the Christians over them and they took Spain; and when they were negligent yet again, Allaah put the Christians in control in Bosnia.

(If the leaders do not rule by the Book of Allaah ...) Meaning: when they no longer implement the Laws of Allaah, the Muslims will then fight and kill each other like what occurs in border disputes and so on.

The Initial Strangeness

Amongst those ahaadeeth which also highlight the second form of weakness - that is, deviating from the guidance of the Prophet *sallallaahu 'alayhi wa sallam* - is the hadeeth: "*Islaam started as a stranger and it will return to being a stranger in the same way it started, so Toobaa (a tree in Paradise) is for the Strangers.*"¹⁷

Initially, Islaam was strange and weak in Makkah, the disbelievers did not know of it. Then people began believing in Islaam and entered into it in great numbers. It then spread, grew stronger and was no longer strange. Now, after its strength and spread, it has returned once again as a stranger as it first started. How can this be, when the Muslims are great in number and their lands are plenty? Because the Muslims no longer understand the *Deen*, they are far from Islaam - implementing other than the *Sunnah* of the Prophet *sallallaahu 'alayhi wa sallam*, committing innovations in worship, whilst they think they are following Islaam. So the correct Islaam, the correct *Sunnah*, becomes far away from their lives - like a stranger amongst the people, they have no knowledge of it.

In Conclusion

How do we understand these ahaadeeth which point out these weaknesses? Do we merely accept them and remain weak, dependant upon the West and remain far from our *Deen*? The Prophet did not intend this for us, for he explained to us these things in order for us to flee from them - like a parent who says to his child: 'Do not go up this road, as there is a wild animal awaiting to eat you if you do!' So this is a warning from the parent to the child not to take that path. So:-

Firstly: When the Prophet *sallallaahu 'alayhi wa sallam* informed us of these events - which are not from him but from Allaah, as he does not speak of his own desires but it is a revelation inspired to him - it is understood to be a prohibition of taking the path that leads to that.

Secondly: We have to work hard to repel these weaknesses; to fight them, reject them and not to be pleased with them - since it is an evil which has to be rejected.

Thirdly: We have to acquire knowledge of the Qur'aan and the *Sunnah* upon the understanding of the *Salafus-Saalih* (Pious Predecessors) - in order to comprehend our state of affairs. However, if we rely on newspapers, magazines and the radio then these media sources belong to the disbelievers, the West. Will they be truthful in their narrations and in their solutions? Do they really want good for the Muslims? Indeed, they do not spread except that which weakens the Muslims and makes them falsely believe in the West. Thus, we must become people who have

understanding of the Book and *Sunnah* to know exactly what our enemies want from us, and Allaah has indeed informed us: **Never will the Jews and Christians be satisfied with you, until you follow their way.**"¹⁸

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References

1. A talk delivered at the *Qur'aan and Sunnah Society* Conference in America 1993.
2. *Shirk*: "Associating partners with Allaah in those matters which are particular to Allaah."
3. *Kufr*: Disbelief, denial and rejection.
4. *Taaghoot*: All that is worshipped other than, or along with, Allaah.
5. *Saheeh*: Related by Abu Daawood (no.4297), Ibn 'Asaakir in *Taaireekh Dimashq* (2/97/8) and others. It was authenticated by al-Albaanee in *as-Saheehah* (no.958).
6. *Saheeh*: Related by Ahmad (5/33), Abu Daawood (1/388) al-Haakim (4/510) - from 'Abdullaah ibn Hawaalah *radiiallaahu 'anhu*. Shaykh al-Albaanee authenticated it in *Takhreej Abaaadeeth Fadaa'il ush-Shaam* (no.2).
7. Related by al-Bukhaaree (1/436) and Muslim (5/3-4) from Jaabir ibn 'Abdullaah *radiiallaahu 'anhu*.
8. Soorah Aal-'Imraan 3:151
9. Related by al-Bukhaaree (no.7084) and Muslim (no.1847).
10. Related by al-Bukhaaree (no.7084) and Muslim (no.1847).
11. *Saheeh*: Related by Abu Daawood (no.4606) and others. It was authenticated by al-Haafidh Ibn Hajar in *Takhreej Abaaadeeth Mukhtasar Ibnul-Haajib* (1/137).
12. Soorah Aal-'Imraan 3:101
13. Soorah
14. Related by al-Bukhaaree and Muslim.
15. *Hasan*: Related by Ibn Maajah (no.4019) and Abu Nu'aym in *Hilyatul-Awliyaa* (8/333-334), from 'Abdullaah Ibn 'Umar *radiiallaahu 'anhuma*. It was authenticated by Shaykh al-Albaanee in *as-Saheehah* (no.106).
16. *Saheeh*: Related by Abu Dawood (no.4941), at-Tirmidhee (1/350) and others, from 'Abdullaah ibn 'Amr *radiiallaahu 'anhu*. Al-Haafidh al-'Iraaqee authenticated it in *al-'Ishaariyyaat* (1/59).
17. Related by Muslim (2/175-176) and Ibn Maajah (2/320), from Abu Hurayrah *radiiallaahu 'anhu*.
18. Soorah al-Baqarah 2:120

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Abud-Dardaa - *radiiallaahu 'anhu* - said: My friend, *sallallaahu 'alayhi wa sallam* advised me: "**Do not commit Shirk with Allaah, even if you are cut into pieces and burnt. Do not intentionally abandon the Prayer, for whosoever intentionally abandons the Prayer, then he has removed himself from the protection of Allaah. And do not take intoxicants, for it is the key to every shameful action.**"

Saheeh: Related by Ibn Maajah (no.4034) and authenticated by al-Haafidh Ibn Hajar in *at-Talkheesul-Habeer* (2/148).

Foundations of True Faith

By Shaykh 'Abdur-Rahmaan ibn Hasan aalush-Shaykh

(d.1285H) - *rahimahullaah*

Love for Allaah

Shaykh 'Abdur-Rahmaan ibn Hasan said:¹

"Allaah - *the Most High* - says:

"Say: If you do love Allaah, follow me, and Allaah will love you."²

This *ayaah* is also known as *Ayaatul-Mahabbah* (the *ayaah* about love). Some of the *Salaf* have said: "The people claimed that they loved Allaah, so Allaah - *the Most High* - revealed the *ayaah* about *mahabbah* (love): "Say: If you do love Allaah, follow me, and Allaah will love you."³ So this *ayaah* indicates the proofs and evidences for *mahabbah*, and its fruits and its benefits. So from the proofs of *mahabbah* and its clear signs is: to follow the Messenger *sallallaahu 'alayhi wa sallam*; and from its fruits and its benefits is: that Allaah will love you. So whosoever does not seek to follow the Prophet *sallallaahu 'alayhi wa sallam*, then such a person will not attain the love of Allaah.

Characteristics of True Love

Allaah - *the Most High* - also says:

"O You who believe! If any of you turns back from his religion (then wait) Allaah will create a people who will love Him and He will love them, who will be soft and gentle with the believers and harsh against the disbelievers, who will fight in Allaah's path, and will not be afraid of the blame from the blamers."⁴

Here, Allaah has mentioned four characteristics of those who love Him:

Firstly and Secondly: they are gentle and soft towards the Believers. It is said that this means: to be merciful, compassionate and kind. 'Ataa (d.114H) - *rahimahullaah* - said: "A Believer's gentleness for another Believer is like that of a child towards his father, or a slave towards his beloved master; and against the disbeliever, it is like that of a lion towards its prey: "Strong against the disbelievers, and merciful towards each other."⁵

Thirdly: *Jihaad* in the path of Allaah with the soul, the hand, the tongue, and with wealth and property. This is the characteristic

by which true *mahabbah* is ascertained.

Fourthly: they are not afraid of the blame and reproach of the blamers. This being the truest characteristic of *mahabbah*.

If the one claiming *mahabbah*, whilst loving his beloved, fears the blames and reproaches of others, then this in reality, is not considered to be true *mahabbah*. Allaah - *the Most High* - says:

"Those whom they call upon, themselves desire the *waseelah* (means of approach) to their Lord as to which of them should be nearest. They hope for His mercy and fear His punishment."⁶

Here, three levels which are linked to *mahabbah* have been mentioned: [i] *Love*: which is desiring to seek nearness to Him. [ii] *At-Tawassul*: (seeking the means of approach) to Him, through righteous and correct actions. [iii] *Hope and Fear*: A proof of desiring the means of approach to Him through righteous and correct actions is that such actions are done hoping in His mercy and also fearing His punishment.

And it is known with certainty that seeking nearness (to Allaah) can only be achieved when there is a desire and love for this, and the desire and love for seeking nearness (to Him) stems from love of Him. Indeed, true love for Him necessitates desiring to draw near to Him. However, with the *Jahmiyyah* and the *Mu'attilah*, none of this has any value. Since, in their (false) view, Allaah does not draw near to anyone, nor does anyone draw near to Him, nor does He love anyone. So they deny life for the hearts, bliss for the souls, coolness for the eyes and the highest delights of this world and the Hereafter. And due to this denial their hearts became hardened, and between them and Allaah there became barriers and obstacles preventing them from knowing Him and loving Him. They do not know Him, nor do they seek to love Him, nor do they mention Him - except by denying and negating His Names and His Attributes. They criticise and condemn those who make mention of the perfect and majestic Names and the Attributes of Allaah, accusing them with that which is more fitting to be attributed to themselves! And sufficient is it for one possessing knowledge and possessing a heart with life, that they view the sayings of such people with harshness, contempt and hatred; knowing that such people have dissociated themselves from the love of Allaah - *the Most High* - and from knowing and

understanding His Uniqueness and Oneness (with respect to His Names, Attributes and Actions).

A Comprehensive Definition

Ibn Taymiyyah (d.728H) - *rahimahullaah* - says:

"There can not be a clearer recognition of *mahabbah* than this, and this recognition in itself increases love for Allaah. And people have discussed (at lengths) about *mahabbah* - its causes, its signs, its fruits, its supports and its rulings. The most comprehensive of what has been said about this is what Abu Bakr al-Kataanee relates from al-Junayd (d.297H):

Abu Bakr al-Kataanee said:

A discussion about *mahabbah* took place in Makkah, during pilgrimage season. The Shaykhs who were present spoke about this topic, and al-Junayd being the youngest of them. They said to him: What do you say, O 'Iraaqee? So al-Junayd lowered his head and tears were gushing from his eyes, then he said:

"A servant should overcome his soul,
And be continuous in the remembrance of his Lord,
Establishing the rights of his Lord,
Focusing upon Him with his heart,
The light of fear setting ablaze his heart,
Whilst drinking from the vessel of pure love,
And certain hidden realities being unveiled for him.
So when he talks, it is due to Allaah,
When he speaks, it is from Allaah,
When he moves, it is by the Command of Allaah,
And when he is serene, then it is from Allaah,
He belongs to Allaah, is for Allaah and is with Allaah."

Upon hearing this, the Shaykhs all started weeping, and they said: There is nothing left to add to that, may Allaah reward you O Crown of the Knowledgeable Ones."

Developing Love for Allaah

Ibn al-Qayyim - *rahimahullaah* - says:

"The reasons which cause *mahabbah* of Allaah to develop, are ten:

Firstly: Reciting the Qur'aan, reflecting and understanding its meaning and its intent.

Secondly: Drawing closer to Allaah - *the Most High* - through optional deeds, after fulfilling the obligatory duties.

Thirdly: Being continuous in the *dhikr* (remembrance) of Allaah, with the tongue, the heart and the limbs - under all circumstances. The more constant the *dhikr*, the more *mahabbah* develops and intensifies.

Fourthly: Giving precedence to what Allaah loves over personal loves, when being overcome by desires.

Fifthly: Contemplating and deliberating over the Names and Attributes of Allaah.

Sixthly: Recognising and remembering the favours and bounties of Allaah - both the manifest and hidden.

Seventhly: To be humble and submissive before Allaah - and this is the greatest matter.

Eighthly: To be in seclusion reciting the Qur'aan, during that time in which Allaah descends to the lowest heaven (which is the last third of every night), finishing this recitation with seeking Allaah's forgiveness and repenting to Him.

Ninthly: To sit in the gatherings of the true and sincere lovers of Allaah, reaping the fruits of their speech, and not to speak except if there is benefit in it and that you know that such talk will increase you in goodness and that it will benefit others as well.

Tenthly: To stay clear of all those causes which distances the heart from Allaah - *the Mighty and Majestic*.

So these are the ten reasons which cause the person to develop true love for Allaah and to reach the rank of *al-mahabbah*, by which he reaches his Beloved."⁷

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References

- 1 . In *Fathul-Majeed Sharh Kitaabit-Tawheed* (pp.470-473).
- 2 . Soorah Aal-'Imraan 3:31
- 3 . This is the saying of al-Hasan al-Basree, as is reported by Ibn Katheer in his *Tafseer* (1/366).
- 4 . Soorah Maa'idah 5:54
- 5 . Soorah al-Fath 48:29
- 6 . Soorah Maa'idah 5:54
- 7 . *Madaarij-us-Saalikeen* (3/17-18).

Abu Hurayrah - *radiallaahu 'anh* - relates that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said:

"Allaah - *the Most High* - has said: Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more beloved to Me than the obligatory duties. And My servant continues to draw near to Me with the optional actions, so that I shall love him. So when I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask something of Me, I would surely give it to him; and were he to ask Me for shelter, I would surely grant him it."

Related by al-Bukhaaree (11/340-341)

The Praiseworthy Trial

By Shaykh 'Alee Hasan al-Halabee¹

Many Muslims mistakenly think that when trials, misfortunes and calamities strike them, then it is a proof for their high level of *eemaan* (faith), or due to their elevated status, or due to the correctness of their *manhaj* (methodology). And this is not necessarily the case - as will not be hidden. Rather, these trials and calamities may be a form of punishment due to an error, or as a result of idle speech - and we seek Allaah's refuge. However, what is required for the Muslim, in all his affairs, is to seek refuge in Allaah and to think good of Him - *the Most Perfect* - and to devote oneself in asking Him for forgiveness and for well-being, whilst at the same time accusing oneself and blaming one's own soul.

So the reason for trials and misfortunes may sometimes stem from deficiencies in outlook, deviations in *manhaj* or being distanced from that which is correct. And all of this - in their fruits - are counted as being from sins and acts of disobedience - whose evil consequences are not known, except by the Lord of the worlds.

Results of Sin

Imaam Ibn al-Qayyim (d.756H) - *rahimahullaah* - said:

"So from that which one must know, is that sins and acts of disobedience cause harm. And their harmful effects upon the heart is certainly like the harmful effects of poison upon the body - although the effects vary in levels and intensities. And is their in this world or the Hereafter any evil or harm except that it is due to sins and acts of disobedience?

So what was it that took the two parents out of Paradise - the home of delight, bliss, splendour and joy - to the home of pain, sorrow and misfortune?

And what was it that removed *Iblees* from the realms of the Heavens, causing him to be rejected and cursed; and transforming him inwardly and outwardly - so that his form became ugly and hideous - and his inward form is more hideous than his outward form; and causing nearness to be changed to farness; mercy changed to being cursed; from being beautiful to being ugly; from being in Paradise to being in the Fire; from *eemaan* to *kufir* (disbelief); from having the friendship and patronage of the praiseworthy guardian to being the greatest enemy and opponent; from glorifying Allaah and praising Him to doing acts of *kufir*, *shirk*, lies and deceptive speech; and from being adorned with *eemaan* to being clothed with the garment of *kufir*, wickedness and disobedience, causing him to reach the deepest depths of dispicability, and falling in the sight of Allaah, as far as it is possible to fall; causing the anger of Allaah - *the Most High* - to be upon him; making him an outcast - despised and humiliated - such that he became a leader for every sinner and criminal and becoming

pleased with leadership for himself - all this happening after having reached the station of nobility and worship?! So, O Allaah, we seek refuge in You from opposing Your commands and falling into that which You have forbidden.

And what was it that caused all the people of the earth to drown, to the point that the water even rose over the mountain tops?

And what was it that caused the violent winds to overcome the people of 'Aad, such that it flung them down dead upon the face of the earth, as if they were lopped-off palm trunks, and it destroyed whatever of their dwellings and crops it came across - thus making them an example for the nations until the Day of Resurrection?

And what was it that caused the clamorous shout to be set loose upon Thamood, such that their hearts were severed within their bodies and all of them died?

And what was it that caused the town of the homosexuals to be raised-up and turned upside down, such that they were all destroyed, and then stones from the sky pelted down upon them after that, so they suffered a combined punishment - the like of which was not given to any other nation? And for their brothers will be its like, and it is not far from the transgressors.

And what was it that caused the clouds of punishment to overcome the people of Shu'ayb, such that when these clouds were above their heads it rained scorching fire upon them?

And what was it that caused Fir'awn and his people to be drowned in the ocean; and caused their souls to be transported to *Jahannum*, so their bodies were drowned and their souls burned?

And what was it that caused the sinking down into the earth of Qaaron, and also of his dwelling, wealth and family?

And what was it that caused the destruction of those generations after Nooh, and how they were afflicted with various punishments that caused their annihilation?

And what was it that caused the destruction of the companion of Yaa Seen, with the clamorous shout, which destroyed them?

And what caused there to be sent against the Children of Israa'eel enemies of great strength and might, who plundered their homes, killed their men, enslaved their women and children, burnt their dwellings, seized their wealth and then returned again a second time - destroying what was rebuilt after the first onslaught?

Our Call and Invitation

[1] A return to the sublime Qur'aan and the *Sunnah* of the Prophet, *sallallaahu 'alayhi wa sallam*, and comprehend them both according to the understanding of the *Salafus-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord - *the Majestic*: "If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!" [an-Nisaa 4:115] And His - *the Most Perfect* - saying: "So if they believe as you believe, they are indeed on the right path." [al-Baqarah 2:137]

[2] To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms; and to warn them against the wicked *bida'* (innovations) in '*aqeedah* (beliefs) and '*ibaadah* (acts of worship); and from false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying of the noble Messenger, *sallAllaahu 'alaihi wa sallam*: "*This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant.*" [Saheeh: Reported by Ibn 'Adee, Ibn 'Asaakir and al-Khateeb] And in obedience to the order of Allaah - *the Mighty and Majestic*: "Help you one another in righteousness and piety but do not help one another in sin and enmity." [al-Maa'idah 5:2]

[3] To educate and cultivate the Muslims upon their true *Deen*, calling them to act according to its rules; and to cultivate in themselves its morality and manners, which will ensure the pleasure of Allaah and result in their welfare and honour - being in agreement with the Qur'aanic description of the group who are saved from ruin: "Join together in the mutual teaching of truth and of patient perseverance." [al-'Asr 103:3] And: "Be you people of wisdom and knowledge, for you have taught the Book and studied it earnestly." [Aal-'Imraan 3:79]

[4] To revive true Islaamic thought in light of the Book and the *Sunnah*, upon the *manhaj* (methodology) of the *Salaf* of this *Ummah*, and to remove the stagnated blind-following of *madhhabs* (schools of thought) and blind fanaticism of *hizbiyyah* (parties and party-spirit), which has overcome the minds of many Muslims and has distracted them from the clear and pure Islaamic brotherhood - as demanded by the order of Allaah - *the Majestic and Most High*: "Hold fast all together to the rope of Allaah and do not be divided amongst yourselves." [Aal-'Imraan 3: 103] And the saying of the Prophet *sallallaahu 'alayhi wa sallam*: "*Be you worshippers of Allaah and brothers.*" [Reported by al-Bukhaaree and Muslim]

[5] To provide practical Islaamic solutions for the present day problems, and to strive for returning to a true Islaamic way of life, upon the way of the Prophet *sallallaahu 'alayhi wa sallam*; seeking to bring about a society guided by the Revelation, and for the Laws of Allaah to be applied upon the earth - beginning this process with *tasfiyah* (correction) and *tarbiyah* (cultivation and education), as Allaah - *the Most High* - says: "Teach them the Book and the Wisdom and purify them." [al-Baqarah 2:129] Whilst remembering the saying of our Lord - *the One free from all imperfections* - to his Prophet *sallallaahu 'alayhi wa sallam*: "Whether We show you (in this life) a part of what We promise them, or whether We take your soul (before that), it is to Us that they all shall return." [al-Ghaafir 40:77] And realising also the *Sharee'ah* principle: "He who seeks to hasten to bring something before its appointed time, is punished by being deprived of its achievement."

This is our call and invitation, and we call upon the Muslims to assist us in shouldering this responsibility - which will awaken and uplift them - and help to spread the perpetual message of Islaam to all corners of the earth, with sincere brotherhood and love; having full confidence in the help of Allaah and of the fact that He will indeed establish and grant authority to His righteous servants: "But honour belongs to Allaah, and His Messenger, and to the Believers." [al-Munaafiqoon 63:8] And: "It is He who has sent His Messenger with the Guidance and the Religion of Truth, that He may make it prevail over all the religions, even though the disbelievers may detest it!" [as-Saff 61:9]